A cathechisme

that is to say a christen instruccion of the principall pointes of Christes religion, necessary as well for youth as for other (that be desirous to be taughte howe to geue a reckenyng of theyr faith) to learne: gathered by EDMOND ALEN, and now newlye corrected and augmented.

M.D.L.

ye fathers, bring vp your children in the doctrine and informacion of the Lorde. Ephesians. iiii.

A christian instruccion in the principall poyntes of Christes religion, necessarye as well for youthe as for other symple and ignoraunt people (that be desyrous to learne howe to gene a reckonynge of theyr faythe and profession) to learne.

The maister demaundeth.
The scholar maketh aunswere as he hath before been taught.

The maister.

My dere chylde, for as muche as I haue taken muche payne and labour to instruct thee perfectly in those principles whiche euerye true christian ought to learne and to knowe, whereby he maye haue a sure grounde to staye hys faythe vpon, and also bee the more hable afterwarde to instructe and trayne suche as shall bee

vnder his charge, in the ſame: That I may haue a proſe how diligently thou haſte marked ſuche thynges as I haue taughte thee, and what reckening thou art able to rendre of thy faith & chriſtian profeſſion, I wil demaunde certain queſtions of thee concerning ỹ ſame. Tell me therfore my deare childe fyrſt, what art thou?

The Scholer.

Syr, although my witte and vnderſtanding bee very baſe, and ſymple, the rather for ſo muche as I haue not geuen ſuche diligent attendance to your and others fruitfull inſtructions as I oughte to haue doone, whereby I thynke my ſelfe vnable, to make any perfect and ſufficiente aunſwere in any poynte concernyng Chriſtes religion: yet accordyng to my ſlender capacitie & knoweledge, ſo farre as my memory will ſerue me to remembre your preaching and inſtruccions,

structions, I will indeuour my selfe to make you answer, submitting my selfe vnto youre correction, wherein soeuer I shall erre to bee chalenged & better instruct of you. And to that whiche ye haue nowe demaunded of me, I aunswere: that accordynge vnto my tyrst byrth, I am a creature of God, indued with vnderstanding and reason, but yet conceyued and borne in synne, and therefore myserable & of no value. M. But howe did God create thee, & to what ende? S. Whan I was nothyng, he of his exceedyng grace and mere goodnesse created me to thys ende, that I shoulde perfectlye learne to knowe hym, to loue hym, to feare hym, to laude and to prayse hym, and finally to be partaker of all his inestimable riches and benefites. M. Howe and after what maner, dyd he create thee? S. Fyrst he made me a bodye

out of the yearth, which body he furnished with all necessarye lymmes & membres. Than he indued the same body with a precious, lively, and an immortall soule, euen after hys owne ymage, so that I was made and am as it were, a liuely image of God. M. But howe can the ymage of God be resembled in man? S. Forsouth thus: Lyke as god is euerlasting, and immortall, euen so is the soule of man. And agayne, lyke as God is the Lorde of all creatures, so hath he ordeyned manne to be Lord ouer all bodilye creatures, and hath made them al to be subiect vnto him and to serue hym. M. Is not the image of god righteousnes, holynes, trueth, euerlastyng ioye and saluacion? S. yes forsouth. M. Howe canst thou than beeyng the image of God, bee a synner miserable and of no value? S. I haue inherited

sinne

synne of Adam the fyrst manne that was created. M. Was Adam than a synner? S. God created hym after hys owne ymage, ryghteous, good and holye, & gaue hym a commaundement not to eate of the fruite of knoweledge of good and euyll: whiche commaundemente if he had obserued and kepte, he and all hys posteritie, shoulde haue remayned holy and blessed for euer. But he transgressed that commaundement, persuaded by deceitfull instinccion and prouocacion of the deuill, and so he became a synner. M. But what maketh that agaynst thee? Art thou a sinner because Adam was a sinner? or through Adams transgression? S. Forsouthe for asmuche as by dysobeyinge the commaundemente of God, and obeying the instinccion of the wicked serpente, he became vniuste, and corrupte: all hys posteritie

comming and conceiued of his ſede, muſt lykewyſe of neceſſitie bee corrupte, vnrighteouſe, and ſo vttrelye depryued and ſpoyled of the ymage of god, and euē from their very mothers wombe bozne ſynners, & chyldzen of the wzath of god. M. How canſt thou oz any man thē be ſaued? S. After my fyrſte birthe, I can in no wyſe bee ſaued: but thzoughe my ſeconde byzth in Chriſte, I haue an vndoubted hope, & an aſſured truſte to be ſaued. M. Why, what arte thou after thy ſeconde byzthe? S. Forſoth after my ſeconde byzthe I am a chriſtian. M. What is a chriſtian? S. A chriſtian is one that acknowledgeth hym ſelfe a ſynner, and beleeueth ſtedfaſtlye that god oure heauenly father, is mercifull vnto hym, thzoughe the glozious paſſion and bloude ſhedding of our ſauiour Ieſus Chriſte his deare beloued ſonne,

and

and that he is the child of God and an inheritoure of euerlastyng lyfe. M. Whereby knowest thou that thou arte a chylde of God? S. By these three tokens: Fyrste beecause I am Baptised by the commaundement of Christ, in the name of the father, of the sonne, & of the holy ghost: And so am made a Christian and a childe of God. Secondarily, because I believe in Christ. And thirdly, because I feele in my hearte the holye Ghoste, bearynge witnesse with my spirite that I am a chylde of God. M. Proue me by the word of god, these three to be sure tokens whereby euery man may know himselfe to be the chylde of God, a partaker of salvacion, and an inheritour of eternall lyfe. S. Fyrst Christ saith. Marke the. xvi. Whosoeuer beleueth and is baptised, shalbe saued. Secondarily, in the. vi of John, he saith: Verely,

verelye, I saye vnto you: whosoeuer beleueth in me, the same hath euerlasting lyfe. Thyrdlye Paule in the. viii. to the Roma. saith: The spirite of God testifyeth vnto oure spirite that we are the chyldren of God. If we be childrē, than are we heyres. &c. M. Hitherto hast thou aunswered verye well: but nowe what dooest thou beleue of the same god, father, sonne, and holy goste, in whose name thou art baptised? S. Whatsoeuer is written in the holye Scriptures of him, ꝥ doe I beleue firmelye and stedfastlye to be true: as that he is but one God in. iii. distinct persones, that he is eternall without begynning, euerlasting and immortall without ende, almyghtie, gracious & full of mercy towardes mankinde. And therefore whatsoeuer he commaundeth in ꝥ same holy scriptures, both I and al mankynd are bound

to

to obserue, kepe, and to folowe both inwardly in heart, and outwardly in dede, to the vttermost of our power.

M. But canst thou not reduce in a summe all that thou and all christen men ought to believe and folowe, into certain principall articles? S. Yes forsoth. In. vi. articles (whiche may be called the principal articles of the Christen religion) is all contayned, whatsoeuer any christen man or woman ought to believe or to doe, to the pleasure of god. M. Rehearse me those. vi. principall articles one after an other.

S. The fyrst is the. x. commaundementes.

The seconde the. xii. articles of the holy christian fayth.

The thyrde the holy prayer of the Lorde.

The fourth the woordes and institucion of holy baptisme.

The

The fifth the holye supper of the Lorde.

The sixth the holye Ecclesiasticall discipline, taught and commaunded of the Lorde.

Maister.

Whate are the woordes of the fyrst principall article, namely of the ten commaundementes?

Scholer.

They are written in the .xx. Chapter of Exodus in these woordes. i. I the Lorde am thy God whiche haue brought thee oute of Egipte, out of the lande of bondage, thou shalt haue none other Gods but me. ii. Thou shalt not make to thy self any grauen ymage, nor the lykenesse of anye thynge that is in heauen aboue, or in the yearthe beneath, or in the waters vnder the yearthe, thou shalte neither bowe thee downe before them, nor dooe anye worshyp or reuerence vnto them. For I am the Lorde

Lorde thy God, a ſtronge and a ge-
lous God, which doe auenge the vn-
ryghteouſnelle of the fathers vpon
the childzen, euen vnto the third and
fourthe Generacyon of them that
hate and delpyſe me: and agayne I
ſhewe mercie euen vnto the thouſan-
deſt generacion of them that loue me
and kepe my commaundementes.

iii. Thou ſhalt not take the name
of the Lorde thy God in vayne. For
the Lord will not ſuffer hym vnpu-
niſhed ỹ taketh hys name in vayne.

iiii. Remembze that thou kepe holy
the Sabboth daye. Sixe daies ſhalt
thou labour and doe all thy buſines,
but the ſeuenth day is an holy Sab-
both day vnto the lozde thy God. Vp-
on that daye ſhalte thou dooe no-
wooꝛke at all, neither thou thy ſelfe,
noꝛ thy ſonne, noꝛ thy daughter, nei-
ther thy manſeruaunt, noꝛ thy maid-
ſeruant, noꝛ thy cattell, noꝛ thy geaſt

whiche

whiche keepeth or lodgeth in thy house. For in sixe dayes dyd the lorde make and finishe heauen and earth, and the sea, with all that is therein. And vpon the seuenth daye, dyd he rest from all maner of labour: therefore the Lorde hath sanctifyed and appoynted the Sabboth daye to bee kept holy.

v. Honour thy father and mother, that thy dayes may be prolonged in the lande that the lorde thy god will geue thee.

vi. Thou shalt not murdre.

vii. Thou shalt not commyt adultery.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnesse against thy neighbour.

x. Thou shalte not couet nor luste after thy neyghboures house, thou shalte not lust after thy neighbours wife, nor his seruaunt, nor his maide,

nor

nor hys ore, nor hys Asse, nor anye thyng that is thy neighbours.

Maister.

What are the woordes of the seconde principall article, namely of the .xii. articles of the holy christian fayth?

Scholar.

THey are these, whiche maye bee deuided into .iii. principall and head articles.

i. I Belieue in god the father almightie maker of heauen and earth.

ii. And in Jesus Christe hys onelye sonne our Lorde, whiche was conceiued by the holye ghoste, borne of the virgin Mary, suffered vnder Ponce Pylate, was crucified, dead and buried. He descended into hell, the thyrd daye he rose agayne from the dead, he ascended into heauen, and sytteth on the ryghte hande of God the father almyghtie, from thence shall he come

come to iudge the quicke and the dead.

iii. I beleue in the holy ghoste, an holy Catholique Churche, the communion of sainctes, the forgeuenes of sinnes, the resurrection of the flesh, and the life euerlasting. Amen.

Maister.

What are the woordes of the thirde prynces parte article, of the holy prayer of the Lorde?

Scholer.

They are wrytten in the. vi. of Mathewe, and the. xi. of Luke in these woordes.

Our father whiche art in heauen, halowed be thy name, thy kingdome come, thy will be doone vpon yearth as it is in heauen. Geue vs this daye our daylye bread. And forgeue vs our trespaces, as we forgeue them that trespace agaynst vs. And leade vs not into temptacion. But deliuer vs from euill. For thyne is the kingdome,

dome, the power and the glory, for e-uer. Amen.

Maister.

Well, nowe what are the wordes of the in-stitucion of the holy baptisme, the fourth princi-pall article?

Scholer.

They are expressed in the .xxviii. of Math, and .xvi. of Marke, in these woordes. The lord Jesus said vnto his disciples: All power is ge-uen vnto me in heauē, and in earth. Goe ye therefore into all the worlde, and preache the gholpell to all crea-tures, and make all nacions my dys-ciples, and baptise them in the name of the father. and of the sonne, and of the holy ghost and teache them to obserue all thynges whatsoeuer I haue commaunded you. Whosoe-uer beleueth and is baptised shalbee saued. But he that beleueth not shall be damned. And behold, I am with

you alwayes, euen vntyll the ende of the worlde.

Maister.

Rehearse me lykewyse the wordes of the fifth principall article, the holy supper of the Lorde.

Scholer.

THose are written in Math, the xxvi. Mar. xiiii. Luke. xxii. and i. Co. xi. in these woordes: That same night that the Lorde Jesus was betrayed, he toke bread, gaue thankes, brake it, and gaue it vnto his Disciples and sayde: take ye and eate, this is my bodye, which is broken for you. This doe ye in the remembraunce of me. After the same maner also he tooke the cup whe supper was done, gaue thankes, and tooke it vnto the, saying: drinke ye all of this. Thys is the newe Testament in my bloud. This doe as oft as ye drynke it, in remembraunce of me.

Maister.

Maister.

Now the wordes of the sixth and last principall article, of the holye discipline commaunded by the lorde: what are the woordes of that?

Scholer.

They are these: The Lord Jesus sayeth: Math. xviii. If thy brother sinne against thee, go thy wayes & rebuke him privately betwixt thee & him alone. If he heare the, thou hast thou wõne thy brother. If he wil not heare thee, then take one or two, unto thee, that euery thing may be at a stay by the mouth of two or three witnesses. If he will not yet heare thee, then tell it unto the congregacion. If he wil not heare the congregacion, then take hym as a heathē, and as an unchristian. And verelye thys I assure you: Whatsoeuer ye shall binde upon earth, shal also be bound in heauen. And whatsoeuer ye shall loose upon yearth, shall bee also looced in

heauen. M. Canst thou now declare briefelye the true meanyng and vnderstandyng of euerye one of these principall articles? S. I shall applye my best endeuoure to aunswere to suche questions as you shall demaunde of me in euery of them: and fyrste yf it please you, of the ten commaundementes. M. Very well.

An instruccion of the x. commaundementes.

Maister.

FYrste tell me, why dyd god geue the lawe of the .x. commaundementes? S. Forsooth to the entent
Psa. 11 Esai. 8. that we might learne his will out of them, and knowe what he wylleth vs to dooe, and what to leaue vndone.

M. What is the lawe? S. It is a perfecte rule wherby the wil of god is knowen, bothe how to behaue our
Luk. 16. selues towardes hym, our almighty euerlastynge GOD and maker,

and

and also towardes oure neighboure and euen christen. M. What meaneth the lorde by the first commaundemente where he sayeth, I am the Lorde thy God &c. S. He willeth that we shoulde beleue and knowe- ledge, that he of hys free mercye, through our sauiour Jesus Christe, hath redemed vs from the power of the deuill, and from the bondage of the worlde and of synne, and hath receiued vs to his own peculiar heires, and to the fredome and felowshyp of euerlasting lyfe, lyke as he receyued the Jewes vnto hym, whan he redemed them out of the tirannye of the Egipcians. M. And what is the vnderstanding of these wordes Thou shalt haue none other Gods. &c. S. He willeth by those wordes, that we should with all diligence eschewe and beware of al maner of Idolatry, and false seruice of god, in-

The first commaundemente.

Collo. 1. Galat. 4.

Exo. 14.

uented by manne, thoughe it seme or be neuer so high and glorious to the outward appearaunce. M. What is
Esa. 45. Idolatrie? S. Idolatrye is to haue besides ye only right god our heauenly father, some other to seke help at. Or ydolatrye is, to make some other
Crim. 2. mediator or aduocate betwene God & vs, than alonly our sauiour Jesus Christ: Or els to serue god otherwise than he hath taught and prescribed in his holy scriptures. M. Maye we not than seke help at god through ye intercession of the holy Aungels and Sainctes, that they may praye vnto God for vs? S. We oughte to seeke nor vse none other meanes to obtaine any helpe, comfort, or fauour of god, than only through the mediacion & intercession of Jesus Christ, whiche is appoynted of God hymselfe to be the onely mediatoure, and aduocate betwene God and mankind.

hynde. M. Proue that by some scriptures. S. Saincte Paule saieth there is but one mediatoure betwene god and mã, the man Jesus Christe. 1. Timo. ii. And Saincte John lykewyse 1. John. ii. sayeth: we haue one aduocate with the father, namelye Jesus Christe, whiche is the raunsome for our synnes. &c. Therefore it is no lesse than Idolatrye to fayne or imagine anye other aduocates to praye for vs. M. Whan is thys commaundemente rightlye fulfilled and kepte as it oughte to bee? S. First whan I beleue and doubte nothing at all, that almightie God, throughe our lord Jesus Christe, wyl bee my God and helper, and that he wyl deliuer me from al euill, and endue me with all felicitye, bothe here and euerlasting. Secondarily whan I put all my truste and confidence in God our heauenlye father, throughe

the lord Jesus Christ, onely trusting and seking for all helpe and comfort of him alone, and of none other creature: And that through such meanes onelye as he hath appointed, forsaking all inuentions and dreames of man. Thus doyng I geue hym hys godly honor, which is due vnto him.

Mat. 15.

The second commaundemente.

Maister.

What is mente by the seconde commaundement, Thou shalt make thee no grauen Image. &c. howe is that to bee vnderstanded.

Scholer. We ought so to pryut the Maiestie of God, whiche is a spirite, in oure heartes, that wee neyther make nor set vp no maner of image whervnto any maner of honoure or worshyp due vnto god onely may be geuen, either outwardelye by any gesture, or inwardely in the heart.

John. 4. Exo. 20. Deu. 5. Esa. 44.

M. Whan

M. Whan is thys commaundemente transgressed? S. Ofte as we ascribe anye dyuine power vnto any image, or seke any help at them, or geue anye maner of reuerence vnto them: as whan wee praye before them, whan wee kneele or fal downe before them, or make curtesye vnto them, settyng vp any candels before them, or sensyng them, or shewynge any lyke poynte of reuerence: Lykewyse when any man dooeth institute or imagine of his owne head without anye authoritye of the woorde of God, any maner of false seruyce, vnder the pretence of deuocyon or holinesse, as Diriges, Commendacions, pardons, priuate satisfactorye masses for the quicke and the dead, with suche lyke superstitious goddes seruice (thoughe it hath neuer so highe and glorious a shyne) yet they offende agaynste thys com-

maundemente. Q. Why, dooe not all thinges please God, whyche are doone of a good minde, entente, zeale and deuocion, and in the honoure of God? A. Noforsooth, for god abhorreth as moste detestable idolatry, all maner of seruice whyche he hymselfe hath not instituted nor commaunded in hys woorde: And wylleth vs to flee and auoyde wyth all our hertes, al suche maner of strange and newe deuised seruyce of oure owne inuentyng, as moste pestilente, and corrupte poyson. Q. Why hath God forbidden anye reuerence to bee geuen vnto Images? A. Because that God beeyng of hys owne substaunce euerlastyng, immortall, incomprehensyble and inuysyble, wylleth that wee shoulde wholly cleaue vnto his woorde, and recorde thesame continuallye, bothe nyghte and daye, bearyng it aboute with vs

Mat 15. Deut. 12.

Exay. 2.

Jere. 7.

Deut. 5.

Esa. 44. Jere. 23.

in

in our heartes, leste through any I- Osee.4.
mage we mighte paraduenture for-
get hym, or vee hindered in hys true
seruice. M. What, can Images
hynder any manne in the true seruice
of GOD? S. There is nothynge Hebr.2.
that so muche withdraweth vs from
the true and perfect knowledge and
seruice of God, as dooe these super- Psal.25. Jer.26.
stitious images. For the onely syght
of them draweth vs from the know-
ledge of God. For the whiche cause
holy Scripture calleth them deuyls, Sap.14.
and trappes or snares of soules: and
the woorshippyng of them it nameth
idolatry, and a woorke of the fleshe. Gala.5.
M. May not Images bee as laye
mennes bookes to putte them in re-
membraunce of god or of the saintes
lyues? S. Whosoeuer setteth vp
any image for any suche purpose, de-
clareth euidently that he hath deny-
ed in his hearte, the veraye lyuynge
god,

god, and is in his hearte a very wor-
shypper of Idols. For the booke
whiche oneiye can bring and leade
all men bothe laye and other, to the
knowlage of god, is only the worde
of God conteyned in holye Scryp-
ture in the Byble. That oughte
to bee the booke of euerye laye man.
2. Tim. 3. 2. Pet. 1. For therein is sufficyentelye con-
tained all thinges necessarye for the
saluacion of man: and it nedeth the
helpe of none other booke, for it is
sufficiente of it selfe. M. Is there
no maner of image whereby we may
be put in remembraunce of God?
S. Yes, mankinde is the liuelye
Gene. 1. Image of God, made of God hym-
self without the hande of man: Like-
wise the heauen and earth, the sonne
and Moone, wyth other lyke crea-
tures of God: These maye putte vs
Psal. 19. Rom. 1. daylye in remembraunce of the infy-
nite power, goodnes, and wysedome

of

of God. M. Whan is this commaundemẽt fulfilled as it ought to be? S. Whan I adhere & holde my ſelfe to the woorde of God onelye, abhorring and refuſing, as Image ſeruice and ſhadowes of true religion, al kindes of religion and ſeruing of God, not expreſſed and taught in the holy ſcriptures: Wherewith euery true chriſtyan oughte to contente hymſelfe, and to ſtudie to ſerue God according to the ſame and none otherwyſe. And thereby is the true chriſtian knowen from the falſe.

M. But what meaneth the Lorde whereas he ſayeth, I am the Lorde thy God. &c. S. For as muche as theſe woordes doe pertaine vnto all the commaundementes generallye, as well as vnto this: It ſhalbe moſt cõuenient to differre the declaracion of them vntyll wee come to the ende of all the commaundementes. But

in

in the meane tyme wee maye gather by these woordes, that the Lorde liketh it for no lesse than spyrytuall whordome, to woorshyp or serue any straunge Goddes, or to maintayne and folowe anye false religion not taughte in his holye woorde. M. By what example canst thou proue that God dyd euer punishe anye man for mayntayning of false religion? S. The bookes of the kynges are full of exaumples. The house of Jeroboam was vtterly destroyed, because he maintayned Idolatrye and false religion emong the Israelites, and likewyse the house of Baala, and of Achab. And Saincte Paule teacheth that God suffered .iii. thousand men to be slain with the sweord for Idolatry and false religion.

The thirde commaundemente.

Maister.

Maister.

What is ment by the thyrd commaundement: Thou shalt not take the name of thy Lorde God in vaine. &c. S. In this commaundement is forbidden al maner of periury, swearing & blaspheming of god & of his holy name. M. Wherby is the name of god most specially blaspheamed. S. By false doctrine, superstitious inuocacio or prayer in a strange language, or without deuocion, (as Mattens, Masses, & Euensong wer wonte to bee mumbled) whereby the name and worde of god is abused, to no fruite nor edificacion, but altogether in vain. M. Where is it forbidden any man to praye in a language which he vnderstandeth not? S. As well by this commaundement, as also by Saincte Paule. i. Chorin. xiiii. where as he sayeth: If I praye in a straunge tongue, my spirite prayeth, but Exod. 20.

but my minde is without fruite. And at lengith he sayeth he hadde rather speake .v. wordes whiche he vnderstandeth, than tenne thousande in a straunge tongue. M. Whereby els is ỹ name of God blasphemed and dishonored. S. By false and customable swearyng without anye necessitie: by cursyng, charming, conniuring, inchauning or soothsayeng by ỹ name of god: & likewise by superstitious vowes, & by any maner of superstitious vsyng of the worde or name of G O D, or of oure sauioure Christ, otherwise than it ought to bee vsed. M. Is it synne to sweare or to curse rashely by the name of God and of our sauiour Jesus Christe, by his members, woorkes, soule, death, woundes, and blessed passion. S. Yea it is suche an horrible & an haynous sinne & blasphemye, ỹ god dyd commaund in his lawe to be punished with

with stoning vnto death. Leu. xxiiii.

M. But maye a manne in no case sweare lawfully without offence to God? S. Yes, any man being required of a magistrate, & otherwise also for the furtherauce of the glory of god, the confyrmacio of the truth, & for the necessitie, welth, & profit of our neighbour, ought to sweare and to take an othe: for by such othes the name of God is sanctifyed and not blasphemed. Exo. 22.

M. What exaumple of holye scripture hast thou to proue the same? S. The holye father Abraham in making a couenant with the kyng Abimelech, dyd confyrme it with an othe. Likewise in Exodus it is read, that a manne maye purge himselfe of suspicion, by an othe.

M. But how ought such othes to be made, by the name of god onely, or by Saintes and other creatures? S. Onely by the name of God.

Deu. vi. thou ſhalt feare thy Lorde God, and ſerue hym, and ſweare by his name. We muſt ſweare by hym that knoweth all trueth, & that thing to be true whiche we ſweare: & therfore ſuche as ſweare by any Sainct, by ỹ maſſe, or by any maner of creature, they make theſame equall vnto God, and geue it that honour that is due vnto god onely, by ſo ſwearyng therby, and ſo offēd god gricuouſly. Euſebius in the. xv. Chapiter of hys fourth booke, ſheweth that the holye Martyr Policarpus dyd chooſe rather to be burned, than to ſweare by the fortune and proſperitie of Ceaſar. M. What if any man chaunce to ſweare or to bowe that he will do a thynge that is wicked, ought he to perfourme ſuch an othe, or no?

S. No, he ought not to perfourme it, but rather to repente and to aſke God mercie, for makyng anye ſuche

othe,

othe. As if one shoulde bowe to defyle hys neighbours wyfe, or sweare to hys harlot neuer to forsake her, or any such like wickednes, he ought not to haue respecte to hys bowe or othe, but to the commaundement of god, and to repente and breake hys wicked bowe or othe, rather then the commaundement of god. And lykewise suche as without consideracion haue sworne and made a solemne bowe to leade a sole and chaste lyfe, and neuer to mary, felyng that thing not to be in theyr power whiche they haue bowed, oughte rather according to the doctrine of the Apostle, to mary in the feare of God, than to burne, and liue against theyr conscience, theyr foolyshe bowe not withstanding. M. Whan is this commaundement kept and fulfylled? S. Whansoeuer I confesse the word and name of God boldlye withoute

feare, what daunger or perill ſoeuer may enſue therof, magnyfying, prai-ſing and extolling his woordes and woorkes at all tymes and in all pla-ces, accordyng to my duetie vnfay-nedlye, without any maner of hypo-criſie or diſſimulacion, committyng my ſelfe wholy vnto my heauenlye father, through Jeſus Chriſt our ſa-uiour. And agayn whan I flee vnto hym by feythfull prayer for helpe, coumfort and ayde, in any maner of neceſſitie, affliccyon, or aduerſitie, renderynge vnto hym contynuall thankes for all hys benefites. And thirdly whan I performe to the vt-termoſt of my power with all reue-rence, all ſuche thynges as I haue lawefully ſworne and promyſed in his name to doe: ſtudyng to auoyde al ſuch exaumples in my whole lyfe, where thorow his woord and name myght in any wiſe be dyſhonoured,

or hys

or his wourshyng and glory hyndred, defaced, or diminished.

The fowerth commaundemente.

Maister.

WEl, nowe howe vnderstandest thou the fowerth commandemente? Remembre that thou sanctifye the sabboth day. &c. S. Lyke as there are two maner of Sabbothes, a spirituall and an exteriour Sabboth: so lykewyse is the Sabboth kepte or broken. ii. maner of wayes. M. What requireth the spirituall Sabboth? S. That we shoulde continually mortifye, tame and crucifye our flesh, with all the lustes and concupiscence thereof, and haue our continuall meditacion vpon ỹ kingdome of God, and that we shoulde prayse and thanke hym, alwell in prosperitie as in aduersitie, bearyng all maner of afflictyon patientlye:

And whansoeuer we doe the contra-
rye, than breake we thys Sabboth.
M. And whan is the exteriour or
outward Sabboth kept? S. Fyrst
whan euery man accordyng as hys
vocacion requireth, applyeth hym-
selfe to auaunce and set furth the true
woord and religion of god, or elles
to come to the churche or congrega-
cion to heare the same syncerely pre-
ched, and to bee presente at the com-
mon prayers: endeuouring hymselfe
to pray deuoutely and earnestly as-
well for hys owne priuate as for the
common necessities of Christes vni-
uersall churche. M. And what is
els required to the fulfillyng of thys
commaundement? S. That euerye
man shoulde applye hymselfe also
to receyue the holye Sacramentes
with the feythful congregacion. So
that they bee mynystred accordynge
to the institucion and ordmaunce of
Christe:

Christe: and to bring and geue hys almes in the same congregacion for the succour and relefe of the poore. And so both to confyrme and strengthen hys owne faythe, and also to geue a good exaũple of vertue vnto others. M. Why sayest thou, that euery man should applye hymselfe to come to the churche and congregacion to the common prayers, seeing Christ himselfe sayeth, whan thou wilt pray enter into thy chamber & praye in secrete: &c. S. Christ in that place speaketh onely of priuate prayer, whiche is done at other seuerall tymes: and not of the common prayer which ought to be done in the open congregacion. For both the lorde hymselfe and the Apostles also, dyd pray openly in the temple, namyng thesame the house of prayer: M. Is it anye great synne not to come and resorte to the common

Cõmon prayer.

place of prayer, or to the faythfull congregacion, vpon ỹ sabboth daye.

S. Yea it is a great synne, for therby is the commaundemente of God & his churche also contemned. Now the lorde gaue commaundement in hys lawe, that theyr soules shoulde bee rooted oute and taken from among his people, which would forsake and refuse the common congregacion, and other godly ordinaunces. And therfore whosoeuer absenteth himselfe from the faythfull congregacyon at the tyme of common prayers, and specially vpon the sabboth daye, without a very iust and lawful cause, is worthy to be excommunicate and excluded out from the nũber of the feithfull congregacion, for contemning the same, & the ordinaunce & commaundement of god.

M. Shew me some place of scripture that teacheth howe feruentlye and

and deſyrouſlye a Chriſten manne ought to come vnto the churche and congregacyon of the faythfull. S. Dauid ſayeth, howe pleaſaunte or amiable is thy habitacion, O thou lorde of hoſtes, my ſoule hath a deſyre and longynge to entre into the courtes of the Lord. Pſalm. lxxxiiii. And in an other place: happye are they that dwell in thy houſe, O lord, for they prayſe thee continually.

M. By what Scriptures prouest thou that a chriſten manne ought to geue almes in the congregacion vpon the dayes of common prayer? Almes.

S. Thus ſaith the lord. Deu. xvi. and Exo. xxiii. Euery man ſhall appeare thryſe in the yeare beefore the Lorde, but no manne ſhall appeare with an emptie hande, but euery one accordynge to the meaſure that he hath receiued of the lord. And Paul i. Cho. xvi. ſayeth: Upon the Sonday

day let euery one lay vp by hymselfe whatsoeuer he thinketh mete. &c.

M. Why doth the lord require the same? D. Because such almes is a certayn token and testification of obedience. And specially at the mynystration of the holye supper of the Lorde, euerye one that is partaker thereof, ought to geue somewhat to the almes boxe. For seeynge that Christ in his holy supper doth offer hymselfe with all that he hath, vnto vs, that he maye lyue in vs and we in hym, christen thankefulnes requireth that al faithfull persons shoulde offer vp and yeld themselues wholy to the Lorde agayne, and testifye the same with theyr almes for the releefe of the poore. Thys was the vse of the primatiue churche. M. Is it anye synne not to geue almes? D. Yea forsooth: It is agaynst the manifest precept of God. And doutlesse

lesse the lord will say at ỹ latter day vnto suche as will geue no almes: Goe your way into the euerlastyng fyre, for I was hungry and ye gaue me not to eate: I was thyrstie and ye gaue me not to drynke, &c. M. Is it not sufficient for euery manne to geue hys almes priuately at hys owne pleasure, though he geue none openly into the common almes boxes. A. No, no true christian ought so to dooe, forasmuch as God himselfe hath ordeyned and commaunded, aswel in the newe testament as in the olde, the common and open offeryng and almes of the Churche. Wherefore, whosoeuer refuseth to geue hys almes in the congregacyon to the common almes chest, the same resysteth the manyfeste ordinaunce & commaundement of god. And whosoeuer doth hinder or dissalow such almes, ỹ same is an enemy

to

to the institucion and ordinaunce of the holy ghoste. M. But what if such almes be not well bestowed as it ought to bee? S. Euery true christian ỹ loueth God, ought to referre that vnto those whose office it is to looke to the distribucion therof, and to labour that whatsoeuer is amysse may bee reformed. But there is no congregacion ryghtlye ordred, that lacketh thys cõmon ordre of almes. M. Wel, why doth god commaund that neither our seruauntes, nor our cattell, nor any thing that belongeth vnto vs, should doe anye woorke vpon the Sabboth day? S. That we might bee the more quiet to performe the godlye exercyses aboue rehearsed, as of prayer, thankesgeuing, almes, hearyng and preaching the woorde, receiuing of the holy sacramentes, and suche other exercises as appertayne peculiarely vnto the

sabboth

sabboth daye. M. Is it sinne to labour vpon the sabboth day? S. Although honeste laboure to susteyne oure selues and oure families, and to succour our neyghboures in tyme of nede, bee commaunded of God: yet both we oure selues, and also oure chyldren and familyes, must haue some certayne dayes to heare and to learne the woorde of God, to calle to mynd and to consider hys benefites, to inuocate and calle vpon hym for further grace, and to laude & prayse hym for that we haue already receyued: And therefore to laboure vpon such dayes for couetousnes and gredines of worldly lucre, without any respecte or consideracion of the godly exercises aboue rehersed, it cannot be but a grieuous synne. M. What if the behoue of the common wealth, the duetie towardes oure Prynce, or some other speciall case of necessitie, compell

Gene. 3
Ephe. 4

compell anye man to laboure vpon the sabboth daye? S. Suche necessarye cases, as cannot without great peryll and inconuenience bee delayed, are alwayes to be excepted: and at all such tymes (as also in the harueste to saue from perysshyng that God hath sente) a man may labour without scrupul of conscience. M. And whan is this sabboth violated or broken? S. Whansoeuer the syncere preachyng and diligent hearyng of the woorde of God is neglected, the holye Sacramentes not ministred nor receyued after the institucion of Christe, but otherwise or contrary to the same: or whan Idolatry is in the stede of the true seruice of God exercised, the true and feithful ministers contemned and not regarded, no prouision made through the common almes for the pouertie: but the day mispēt in idlenes, pryde, wantonnes,

wantonnes, voluptuousnes, glutto-
nye, dronkennes, ryot, banketyng,
gamming, dauncing, and dalying,
and such lyke, and the godly exercy-
ses aboue rehearsed, in the meane
tyme sette a parte. M. And is it a
great synne thus to violate the sab-
both day? S. Yea, it is a grieuous
offēce. For it is almuch as to breake Esa. 58
the couenaūt of god. Therfore god
commaundeth the breakyng of this
commaundemente to bee punyshed
with death. Ex. xxxi. M. But where
was euer any such exaumple practi-
sed? S. Nume. xv. The prynces of
the Jewes with the whole people,
dydde stone one vnto deathe, by the
commaundement of god, for gathe-
ryng of stickes contemptuously vp-
on the sabboth day: whereby chriſtē
rulers and magistrates haue an ex-
aumple, that it is lawful for them to
punische

punyshe the contemptuous transgressours of thys commaundement. Yea and also godlye parentes and rulers of famylies, ought to looke to their chyldren and families, that they myspende not the sabboth daye in ydlenes, in gamyng or playing, or by anye other vnlawfull meanes, as they will auoyde the wrath of God. M. But what are the woorkes which we shoulde dooe vpon the other. vi. dayes? S. Such woorkes as appertayne to that vocacion and condicion of lyfe, whereunto God hath called euery one of vs, to exercise the same diligently to the glory of God, for the mayntenaunce of hys householde, and also that he maye haue wherewith to succour and ayde hys neighbour in his necessitie. M. Why did god rest vpon the seuenth daye? S. To teache vs what should be the end of all our labours

Gen. 2. Esa. 46

and

and wordes, namely euerlastyng lyfe and quietnes in him.

The fifth commaundemente.

Maister.

What is commaunded in ỹ fifth cõmaundement, where he sayth: Thou shalte honoure thy father and mother. &c. ℣. God wylleth by this commaundemente that euery man shoulde honoure, esteme, loue, and obeye, with all reuerence and lowlinesse, theyr naturall parentes, as the Lorde hymselfe: and that we shoulde serue, helpe and succour them to the vttermoste of oure power in their age, sickenesse, and in all their necessities, forasmuche as they did beare vs and tooke muche trauayle and sorowe, in the bringyng vp of vs. ℣. And are none other to be honoured, reuerenced and obeyed by this commaundement, but

onely our naturall parentes? S. Yes, all suche as perfourme the duetye and office of true parentes towarde vs, and all suche as haue any maner of cure or charge of vs, as cure kinsefolke, teachers tutours, ouerseers. M. And who elles? S. All gouernours, rulers, and magistrates, with the ministers of the Churche also, whiche haue cure of our soules: al maisters also and mistresses, and all suche as doo vs any good thyng through teachyng, instructyng admonishyng, exhortyng, defendyng or maintaynyng of vs, or throughe punyshyng and correctynge vs for our faultes and euill doynges, breakyng and tampyng our naturall frowardnesse, stubbernesse, proude stomakes, and obstinatenes: intendyng nothynge but to rule, gouerne, and bring vs vp to the glory of God, and the welthe and profite of oure soules.

soules. M. What honoure doe we owe vnto all these? S. We are bound to obey them and to submitte our selues hartely and willingly vnto their instructions, admonicions, correccion. &c. taking all suche thynges as thei dooe vnto vs, in good woorth and with all thankefulnesse. M. But what meaneth the promyse of longe lyfe annexed to thys commaundemente? S. It signifieth that all suche as endeuoure and applye themselues from their verayt youth vpwarde to humble and submit themselues obedientelye vnto euerye maune that seketh their furtheraunce in all Godlynesse, they are woorthye to lyue longe vnder good gouernaunce, and in quietnesse and peace. And all such as do ye contrary, deserue woorthelye to haue their lyfe shortned, and for their vnthankefulnes are to bee iudged vnwoorthye to

liue any other lyfe but in mysery and calamitye: whyche were not to bee estemed a lyfe, but rather a death, or at leastwyse a punishemente wurse and more grieuous then death of the bodye is. M. And what yf our parentes, rulers, or superiours woulde commaunde vs to dooe anye thyng contrary to the manifest woorde and commaundemente of God, oughte we to obeye them in suche case also. S. Doubtelesse they haue power and authoritye ouer bodye, possessions, goodes, lyfe, and whatsoeuer pertayneth vnto the state of thys transitorye worlde. All whiche we oughte obedientlye to submitte vnto them, without any maner grutchyng or murmuryng. But if they goe beyonde this, and will take vpon them to rule also ouer the soule and conscience of man, (whiche is the peculyer regimente and possession of god

onely)

onelye) and to commaunde vs anye thyng that is expressye agaynst gods woorde, than we ought to saye with the Apostles: We muste rather obeye God then man. M. Yet Saint Peter saieth that seruauntes or subiectes shoulde obeye their maisters or superiours though they bee cruell, frowarde, and extreme vnto them. D. So they ought to doe in dede, so farre as such extremitie extendeth vnto the bodye, or anye thyng in this mortall life, and no further. But if suche extremitye stretche vnto the conscyence and soule of manne, there is no obedience commaunded but onely to God. Actes. 5. 1. Pet. 2.

M. But howe shoulde a man doe in suche case, shoulde he resiste them with force and violence? D. God forbidde: no in no wyse. For it is an haynous and a grieuous synne, wyolently to rebell againste our heades and rulers, or to geue any maner of

occasion howe light soeuer it bee, vnto any sedicion, tumulte, or insurrection againste the annoynted of the Lorde. And the terrible vengeaunce of God shall doubtelesse fall vpon all suche, as it dyd vpon Chore, Dathan, and Abiron, whiche the earth did swalowe vp quicke, for rebelling agaynste their rulers: but it is the duetye and vocacion of true christians, not to requite wrong for wrong: but to bee paciente and of the sufferynge syde, and obedientely to suffer all troubles, vexacions, paynes, wronges, iniuries, yea and euen verye death also (if it shal be the will of GOD) withoute anye maner of resistence, and to referre theyr wholle cause onelye vnto the iudgemente of God.

The sixth commaundemente.

Maister.

Maister.

What is ment by the sixth commaundement, Thou shalt not kill or murther. S. Therein is commaunded ꝯ we should be ready euery one to loue other, & not to beare any grutche, displeasure, hatred, or enuy, in our heart, toward any maner of ꝑsō, for any ꝓuate matter or quarell: not to shewe any token or sygne of malice to any mā, but to be frēdly, louing, milde, gentle, pacient, both in heart, woorde & dede, to euery bodye, whatsoeuer any man doeth vnto vs. M. But this cōmaundement maketh mencion oncly of murder. S. Yea, but through ꝯ which is most detestable and horrible in this vyce of murder, it woulde feare vs also from the naturall roote and head spryngе of this sinne, whiche is wrathe, hastines, desyre of reuengyng, and from all that whiche maye by any meanes en-

sue and spring out of thys euyll rote.
M. Is it lawefull than for no man to reuenge and punishe open sinne?
S. Yes, the hygh powers and magistrates, and their deputies, offycers and lawefull mynysters vnder them, haue authoritie and cōmaundement of god (whose ministers they are) to reuenge with ẏ sweorde al in-
Ro. 13. iquitie, vyolence and contempte of god, and to correcte and punyshe all maner of transgressions and offences committed as well againste the commaundementes of God, as agaynste anye cyuyle and politique lawe and order made for the quietenesse of the common welthe, and not contrarye to anye woorde of god, so that the same punishemente and correction bee done with all equitie and
Sapi. 1. Deu. 1 and. 14 Leu 24. and 19. Exo. 33. iustice, without anye carnall respecte or parcialitie, and so it be after godlye lawes and ordinaunces, and not

by

by any cruelnesse or Tyrannye.

M. But the higher powers or iudges maye a buse their authoritye.

S. If they punishe any man that is guiltlesse and innocente, vnlawfully, of any malice, enuy, hatred, beyng moued throughe couetousnesse, or some prynye grudge, or yf they procure any mannes death that is innocente, or consente vnto it, and doe not resiste all violence, and iniurye, or doe not saue all persons from all mutuall harmes or oppressions in euerye bee halfe to the vttermoste of their powers, than they offende againste this commaundemente.

The seuenth commaundemente.

Maister.

WHAT is mente by the seuenth cōmaundement, whiche forbyddeth adulterye? S. Thereby is commaunded vnto euery manne to

kepe himselfe pure and cleane from all maner of vnchastnes, filthynesse and voluptuousenesse, and from all maner of prouocacions, or exaumples, through worde or gesture, that might intice any person either young or olde, to any vnlawefull or inordinate lustes. Likewise from all maner of excesse in eatyng, drynkynge, or apparell: from all maner of lascyuious and wanton gestures, filthye or bandy rimes or communicacion, whereby any man maye take occasiō of offence or euill: for goddes will is that wee shoulde bee pure and holye bothe in bodye, soule, and spirite.

Leu. 19. 1. Tes. 5. M. Why so? S. Beecause we are the Temples of God, and redemed, washed and sanctified, with the most pure, deare, and precyous blonde of Jesus Christe. M. But what thinkeste thou of the lawefull vse of matrymonye? S. Forsooth the life

and

and coumpanie of man and wife in matrimonye after the ordynaunce of God, is esteemed of the holy ghoste honourable, and he praiseth it as his ordinaunce, and the very rythte and only meane and remedy, to liue a perfit chaste lyfe. And therefore it is commaunded vnto all menne, of what state and condicion soeuer they bee, except they haue a spyrytuall gifte, or that they bee vnapte of nature thereunto. Q. By what Scripture canste thou proue that matrymonye is free and lawefull to al maner of persons, none except? A. By the wordes of Saincte Paule. Hebrue. saying, that mariage is honourable amonge all persones, and the bedde of the maried is vndefiled. And again .1. Chorin. vii. For the auoydyng of fornicacion, lette euery manne haue a wife of his owne, and euery woman an housebande of her owne.

dome. &c. In the whiche woordes there is no maner of person excepted. M. Yea but what yf anye manne hath made a vowe neuer to marye, maye he breake his vowe? S. Euery manne ought to obey the callyng of god, accordyng to his fyrste vowe made in baptisme: wherefore whosoeuer shall feele in himselfe to be called and ordeyned of god vnto mariage, he ought rather to repente and to breake hys foolyshe vowe than to displease GOD further, by fallyng into other inconueniences. And euermore to haue in mynde thys sentence of the Apostle. (It is better to marry then to burne.) It is better to breake a superstitious vowe, whiche hath no grounde of the woorde of God, than to lyue in fylthynesse and abhominacion contrary to the wyl of god and to a pure conscience. M. Well, but whereby may a man best mortifie

and

and subdue the wilde and inordinate lustes and wanton rage of his flesh, as well in matrimonye as in syngle lyfe. S. By occuppinge hymselfe continually in vertuous and godlye exercises, and by eschewyng of vdlenes, the verye nurse of damnable lechery, and also by muche prayer, and callyng vpon god, and by continuall meditacion in the woorde of god, and suche lyke: And specially by godly abstinence and fastyng.

M. Seeing thou haste made mention of fastyng, beefore we goe anye further I wyll aske thee certain questions concerning fastyng, and of the true vse thereof. Fyrste, where is fastyng commaunded in holy scripture? Fasting.

S. In the seconde of Joel in these woordes: Turne vnto me sayeth the lord, with al your hertes, in fastyng, weping, & mourning. Teare youre hearte and not youre garmentes,

and

and turne vnto the Lorde your god, for he is mercifull. M. What doth thou learne and note oute of these woordes of the Lorde? S. I note & learne iii. thinges. Firste, what fasting is. Secondarilye, that feruente prayer ought alwayes to be annexed & ioyned with fasting. And thirdelye, whan a man ought moste specially to fast. M. Well, firste what is fasting? S. It is an earnest chastening & bridelyng of the flesshe, proceding of a true repentaunce for oure synnes, and of an earnest feare of the iudgemente and indignacion of God, with a feruente desyre and a perfecte hope to obtayne grace and comforte of God. M. Wherein consisteth the chastening and bridelyng of the flesh that is required in fastyng? S. It consisteth not onelye in abstenynge from meates and drinkes, but in refrayning and abstaynyng from all

suche recreations as the flesshe and olde Adam haue anye maner of delight or pleasure in: (as in gampyng and playing at cardes, dise, and such slaunderous and wicked games.) And from all maner of pamperynge vp of the bodye with wanton garmentes and tyre. And agayne in shewing a continuall sobernes of lyfe. M. Howe canst thou proue all this to be true? S. As oft as the spirite of God commaundeth fastyng in anye place of Scripture throughe the Prophetes, he commaundeth the people to refraine themselues from all maner of myrthe and recreacion, and to come and assemble together and appeare before the Lorde in mourning garmentes, and to testyfie the sorowe and heauinesse of theyr heartes with all their outwarde doo-inges. M. In what places of the Prophetes is anye suche thyng con-

ioyned. S. In the first and seconde of Joel. In the .ix. of Daniel. In the .x. of Esdras. viii. And in the .xi. of Esdras .ix. In the .xiv. of Esther. And in the .xcv. and .xcvi. Psalmes. M. Whereby doest thou gather that true fasting oughte alwayes to haue feruente prayer annexed and ioyned vnto it? S. Forsooth by this: Forasmuche as all holye menne in all times, whansoeuer they dyd praye earnestelye and feruentelye, they dyd also faste, as the scripture testifyeth. And we doue neuer reade that anye of them kepte any faste without feruente prayer and supplication. M. What places of scripture make mention of any suche thinge? S. The places aboue rehearsed. And also the Lorde sayeth: This kinde of deuils is not caste oute but through prayer and fastyng. M. Is there no place els in the newe testa-

ment

ment that confyrmeth the same?
S. Yes, Sainct Luke writeth that Anna the Prophetesse serued the Lorde with continuall fastyng and prayer. And agayn he wryteth of the Churche of Antioche, that they fasted and prayed whan as they layde their handes vpon Paule and Barnabas to send them furth to preache to the Gētiles: As did Paule & Barnabas likewise. Act. xiiii. And Paul i. Chor. vii. and. ii. Chor. vi. teacheth that fastynge and prayer ought alwayes to goe together. M. Well, nowe whan ought a man most speciallye to faste? S. Whansoeuer we fall into anye grieuous synnes, and perceyue by manyfeste tokens that the wrath of God is kyndeled ouer vs, and he grieuously dyspleased with vs. M. How prouest thou thys? S. By the place beefore rehearsed, where the holye ghoste

moueth ỹ people vnto thys faſtyng whan they perceyue (by dyuerſe and manye calamities and miſeries, as by warre, dearth, peſtilence, and ſuch other plages whiche dooe euidently declare and teſtifye the wrathe and diſpleaſure of God) that they haue grieuouſlye offended and prouoked almyghtye God. M. Rehearſe me ſome exaumples where anye dyd ſo vſe themſelues. S. Samuell gatheryng all the people together to ſhewe themſelues repentaunte, commaunded them to faſte that ſame daye, that they myght bee reconcyled vnto God. Lykewyſe Eſdras dydde neyther eate nor drynke, but decked hymſelfe with a mournyng garmente, and ſo prayed vnto God that he woulde forgeue and pardon the wickednelle of the people. i. Eſdre. x. M. And ought not menne to faſte after thys maner, but onely

whan

whan they fall into grieuous and notable synnes. S. Forasmuche as we dooe daylye offende GOD most grieuously, therefore we ought dayly to fast and to pray, wherby he may be reconciled vnto vs agayne, although we fall into no speciall or notable synne: And specially if we perceiue that our faith begynneth to ware any thing faint, & our loue and feare of God and of our neighbour, colde: As Christe saieth, the chyldren of the brydegrome shall faste whan the brydegrome is taken from them. M. What is that to say? S. The brydegrome is Christe. Therefore whan any manne shall perceiue and feele that Christ is ready to departe, or in maner already departed out of hys hearte and breaste, and that the spirite is extynguyshed and ouercome with the pryde and arrogancie of the flesche, than is it tyme to falle

vnto prayer and fastynge, that he maye bryng the brydegrome backe agayne and kepe hym by hym styll. M. How did the people in the primatiue churche vse theselues whan they dyd fast? S. They came together to heare the woorde of God, and some christen exhortacion: and to pray and to declare their true and earneste repentaunce throughe fastyng & distributyng of almes, euery one accordynge to hys habilitie. Thys doone they receyued the holye communion, and towardes euenynge they departed, and than fyrst of all, they tooke theyr sustenaunce and refeccion. M. And did they eate nothynge beefore the euenynge? S. No forsooth: Neyther was it taken for anye faste, except a man had fyrst come to the churche and there geuen hymselfe to common prayer, to the receiuyng of the communion, with

with the whole congregacion, distributynge hys almes in the same for the releke of the poore. M. What dyd they compell men to this kynde of fastynge? S. No forsooth: but theyr ministers did onely exhorte all men of theyr own free myndes thus to dooe, byndynge no manne, forasmuche as God requiteth a cherefull geuer. And thus dyd holye Chrisostome also teache in hys tyme.

M. What are the woordes of Chrisostome? S. They are these: If thou canst not faste the whole daye for the weakenesse of thy bodye, no wyse man will reproue thee therfore. And in an other place he sayth thus: If there be any among you whiche for the weakenesse of hys bodye cannot come to heare the woord of God excepte he refreshe hymselfe beefore: I dooe prayse and commende suche that they haue relieued the weake-

nesse of theyr bodyes, and yet haue not neglected, nor wouldē not forbeare the spirituall refeccion of theyr soules. M. What kyndes of meates dydde the fathers of the primatiue Churche vse at suche tymes as they dyd fast? Dyd they eate any flesche? S. They abstayned from no kynde of meate of anye superstition, but onely from all maner of delicate and daintie meates, as wel from fysshe as flesche, and contented themselues with the courssest meates and drynkes. M. Doth no part of fastyng consyste in the dyfference of the kyndes of meates? S. No forsooth, for Paule sayeth: All thynges are pure vnto the pure. Tit. i. And in an other place he sayeth: there is nothyng vnholye and common, but to hym onelye that thynketh some thynge to bee common, to hym is it common. And the fyrste. Tim. iiii. he

calleth

calleth it Deuils doctrine to forbyd any kynde of meate. M. Seeynge fasting is so godlye a vertue and so necessary an exercise, how happeneth it that among those that haue receyued and profesle the pure doctryne of the gospell, it is vttrely abolished and nothing sette by? S. Fastyng was neuer abolyshed. But before thys tyme of the light of the gospel, the true vse of fastyng was not knowen, and onelye a superstitious hypocriticall and damnable maner of fastynge was obserued and vsed. M. Why dooest thou call it damnable? S. For these causes: Fyrst although they would not dyne tyll after the Euensonge (as they called it) yet they prouyded that theyr euensonge was doone and ended before noone. And agayne they abstayned from fleashe and whitemeates, but in the stede thereof they

had plenty of all coſtly and delicate fyſſhes and other daynties: And ſpent & deuoured more at one meale vpon the faſtyng day, than they dyd at.iii. meales whan thei did not faſt. And yet but fewe of them kepte the ſame maner of faſtyng neyther.

M. Was this the greateſt abuſe in theyr faſting? S. No forſooth: The chiefe errour and abuſe was thys, that men thought they might merite somewhat of GOD thorowe that maner of faſtyng. And they vſed not faſting for an exercyſe of theyr fayth, nor for the mortificacyon of theyr fleſhe. M. But why is not the true vſe of faſtynge, accordynge to the woorde of God, reſtored and obſerued amonge vs, ſeeyng we are not ignorant what it is? S. We dooe not conſidre nor feele oure ſynnes, miſery, and wretchednes, ſufficiently enough: we perceiue not howe farre

the

the bridegrome is from vs: We know not what it is to inuocate and cal vpon god truely from the heart, elles shoulde we bee callynge vpon hym and solycite hym for pardon, with much fastyng, more diligently than we nowe dooe: We shoulde mortifye our old Adam and labour to subdue oure corrupte affeccyons, and to bryng the flesshe in subiection to the spirite, throughe a continuall temperaunce and soberneſſe of lyfe in all poyntes more earneſtlye than we dooe. M. Our lord of hys mercy graunte that the true vſe of fastyng may once bee restored among vs agayne: And in the meane tyme that euery man for hymselfe may breake all maner of exceſſe, and so leade a continente lyfe in all sobryeneſſe and godlineſſe, to the good exaumple of other. Now to the. viii. commaundemente.

The

The eight commaunde-demente.

Maister.

What is commaunded or forbidden in the eyghte commaundement? Thou shalt not steale. S. Not onelye to forbeare that kynde of stealynge whiche is commonlye taken for theft, but also that I shoulde not hyndre or hurte anye man in hys substaunce, riches, and worldly goodes, through any suttelte, guile, crafte, disceyte, pyllage, manyfeste or prieuie oppression, by turnyng common commodities to priuate vses, by reysyng of rentes, by seekyng and procuryng of lucre and goodes by anye vnryghteousenesse, wrongfull and vnlawfull meanes: Nor oppresse any man by any kynde or coulour of couetousnes, whatsoeuer it be. M. Whan kepest thou thys commaundemente? S. Whan

I sub-

I submyt and offer vp my selfe vtterlye to God our heauenlye father, throughe our sauiour Jesus Christe, that he maye mortifye in me, all maner of care and sorowe after worldly goodes: lykewise all couetousnesse, seekynge of priuate lucre, and ydlenesse, and that he maye teache me to put my trust in hym, and to be helpefull, beneficiall and profitable towarde my neyghbour, labourynge truelye and diligentlye in my vocacion, that I may haue also wherwith to helpe others.

The ninth commaundemente.

Maister.

What is mente by the ninth commaundemente? Thou shalte not beare anye false witnes. &c.

S. That euery man should helpe to defende, mayntayne and further hys neyghbours good name, fame, and

and honestye, as hys owne. And that no manne shoulde lye, dyssemble, flatter towarde hys neyghboure, or to beare or take any maner of false recorde or witnesse agaynste hym, or to geue sentence and iudgemente vpon any man falsely and vniustlye. And here is also forbidden al maner of reuylyng, slaunderynge, or backebyting of anye manne, all maner of false iudgemente, wrythynge and wrestyng the lawe and trueth, or concelyng ỳ same for any priuate affeccion of enuie, malice, fauour or lucre.

M. Whan kepest thou this commaundemente? S. Whan I loue and confesse the trueth in all my like, woordes and deedes, withoute any falshed or dissimulacyon, interpretynge all woordes and reportes of my neighbour, as charitie requireth, to the beste, coueryng and excusyng as farre as I can with honestye, all

thynges

thynges that ſhould hurt my neigh-
bour, whiche myghte redounde vnto
hys ſlaundre, ſhame, confuſion or
diſhonoure.

¶ The tenth commaunde-dement.

Maiſter.

What is cõmaunded in the tenth and laſte commaundemente?

Thou ſhalt not luſt after thy neigh-
boures houſe. &c. S. That I ſhoulde neuer haue any vnlawfull luſte, any wicked thoughte, deſyre or affeccion, to any thyng contrarye to the will of god, but ſtudye and indeuoure my ſelfe to bee as pure and holye in hearte, mynde, wyſhe and wille, euen as Adam was before his fall and as heauenlye as the celeſtiall Angels of god. M. How can anye manne euer attayne vnto ſuche perfeccion, that he ſhoulde neuer bee tempted with any vnlawfull luſt or

deſyre

delyres. S. We can neuer bee hable to come to any suche perfectnes: therfore thys commaundement conuicteth and condemneth all men to be synners: and driueth and compelleth vs all to flee vnto the onely sauioure Jesus Christe, and to hys ryghteousnesse. M. Whan kepest thou this commaundement? S. Whan I submytte and offer vp my selfe wholly vnto God our heauenlye father in Christe Jesus, that he maye mortifye in me the olde Adam with all hys lustes, concupiscences and delyres, and maye reuyue and strengthen in me the newe manne with all godly and holye lustes and affections: and may forgeue me all my wicked lustes and delyres, whereof I bode hartely and truely repente me. M. May there not be gathered a briefe summe of the whole law, and of all the .x. commaundementes?

S. yes,

S. Yes, namely thys: Thou shalt loue God with all thy hearte, with all thy soule, with all thy mynde, and with all thy power and strength: and thy neighbour as thy selfe. And all thynges whatsoeuer ye will that other men should dooe vnto you, that same dooe ye agayne vnto them. Vpon these .ii. commaundementes doe the wholle lawe and the Prophetes depende. M. What vnderstandeste thou by thys woorde, neyghboure? S. Not onelye my kynsfolke and frendes, but also suche as are vnknowen vnto me: yea, euen my verye enemyes, without anye respecte of persons at all. And all they whosoeuer haue nede of my helpe, whether they dwell nigh vnto me, or farre from me. For all these am I bound to helpe and succour (so farre as I can) by the commaundemente of God. And what I cannot perfourme

Mat. 7

fourme for lacke of habilitie, there may I wishe in my heart, and beare a good mynde and affeccyon towarde all menne, and speciallye towarde myne owne housholde, kynred, and such as be of the housholde of fayth. M. What promises of rewarde, or thretnynges of punishemente, are geuen to the keepers or transgressours of these commaundementes? S. Euen those aboue rehearsed in the .ii. commaundemente: *I am the Lorde thy god, a stronge and gelous God, &c.* by the whiche woordes he declareth vnto vs, hys euerlastyng and immutable iustice: and agayne he sheweth vs howe hyghly he estemeth these hys commaundementes, that all mankynde bothe smalle and greate, myghte learne to loue, feare, and humbly to obey hym. M. How is God a gelous god? S. Forasmuche as he hath spoused and ma-

Ose. 1.

ryed

tyed oure soules vnto hymselfe, in e-
uerlastinge loue, and in the hyghest
trueth and vnfaynednes, therefore he
neyther can nor wyll sucker vs to fixe
or hang our loue vpon any creature, Iohn. 3.
but onelye to bee maryed vnto hym
and to loue hym as oure sole and
onely spouse, with our whollе hearte
and affection. And if we doe contra-
rye, he will bee reuenged of vs there-
fore. M. Whan dooeth God pu-
nisshe the chyldren for theyr parentes
wickednesse sake? S. Whan the Exo. 20.
chyldren are lyke vnto theyr pa- Eze. 18.
rentes in wickednes, and folowe such
Idolatrye, superstition or other vn-
godlynesse, as they haue learned of
their parentes and forefathers.
M. And whan dooeth God shewe
mercye vnto the chyldren for theyr
parentes sake? S. Whan the chyl- Eze. 18.
dren are vertuous, and folowe theyr and. 33.
parentes steppes and properties in

vertue and in the feare of God.

M. Is man hable to kepe and fulfyll the lawe and ten commaundementes of God, and so to attayn vnto euerlastyng saluacion, of his own naturall power and strength?

S. No, for than shoulde the sonne of god haue descended from heauen in vayne: whiche came downe for none other purpose, but to fulfyll that for vs, whiche no man els was able, for weakenesse and infyrmitie, to accomplishe. M. Why hath not manne free libertye to kepe hymselfe from sinne? S. In the fyrste creacion of manne beefore hys fall, he was so created, and had suche lybertie: But throughe the transgressiō of Adam we wer al depryued thereof. M. And why dyd God than geue vs suche commaundementes, knowyng beefore that wee were not hable to fulfyll and accomplishe them?

S. There

S. There are two speciall causes why GOD gaue the lawe of the.x. commaundementes. Fyrste that we might therby learne to knowe bothe that perfection wherein manne was fyrste created, and also the feblenes, weakenesse, and corruption of oure nature, beeyng otherwyse inclyned and affecte, than the lawe of God requyreth. Secondarilye that it myght bee oure schoolemaister and guyde vnto the onelye sauioure and mercye stoole Christe, whiche is the ende of the lawe. For seeing wee perceiue by the lawe that wee are mysserable synners, and not hable to performe that whiche the lawe requyreth, we must nedes flee vnto Christe for helpe and comforte, stayeng oure selues vpon hym onelye throughe a true and a perfit fayth. M. This is sufficiente of the fyrste principall article: nowe to the seconde.

An instruccion of the .xii. articles of the chriſten faith.

Maiſter.

What is the ſeconde principall article of the Chriſten religion? S. The .xii. articles of the holye Chriſten faith. M. Declare me thoſe articles, and tryſte what fayth is. S. Fayth is a ſure truſte and a ſtedfaſt confidence in the verey true eternall liuyng God, where through our heartes are throughlye perſwaded, that he wyll bee mercifull vnto vs, throughe the death and paſſion of his onelye begotten ſonne oure lorde Jeſus Chriſte. M. Where vnto ſerueth this fayth? S. It ſerueth and profiteth vs for thys purpoſe, to teache vs what we muſte hope and looke for to receyue of god, whereby we may learne to know what God is: And it teacheth vs alſo howe we maye perfourme all that

God

God requireth of vs in the ten commaundementes. M. What doeth it teache vs of God? S. To beleue all thynges that are written in holye Scripture of hym, the summe and effecte whereof is conteined in the articles of the common crede: I beleue in God. &c. M. How may thole articles bee briefelye deuyded? S. They maye bee deuided into. iii. chiefe and head articles. The fyrste of god the father oure creatyr: The seconde of God the sonne oure redemer: The thirde of god the holy goste our sanctifier, whiche hath sanctyfyed and broughte vs to the knowe-ledge of the father and of the sonne. M. We thynke by this diuision thou makeste three Goddes; God the father, God the sonne, and God the holye ghoste. S. No, the whole Scripture teacheth that there is but one god, as in the. vi. of Deut. The

Lorde oure god, is one onelye God. There is but one God and one father of all. &c. Ephesians. iiii. Item. 1. Timo. ii. There is one God and one mediatour. &c. But in the same one godhead are three soondrye persones of lyke substaunce, according vnto the three soondrye workes whiche are knowen of God, namely the creacion, the redempcion, and the sanctificacion. Wherof the first is ascribed vnto the father, the seconde to the soonne, the thyrde to the holye ghost. And for this cause we saie and beleue that there are three persones, and but one God. M. Whiche are the woordes of the fyrste chyefe and head article? S. I beleue in god the father. &c. M. What is it to beleue in God? S. It is to knowe God as he is. M. What is God? S. God is the euerlastyng and endelesse welspryng of all goodnesse, by whom

we

we maye seeke whatsoeuer we lacke, to whome we maye runne and complaine in what sorowe, veracion and nede soeuer we bee, and we shall bee sure to fynde coumforte, helpe, succoure and defence at hym. M. Why dooeth the Scripture call God a father? S. To confyrme and stablishe oure fayth, and also to coumforte the weake and feeble heartes of all faythfull beleuers. M. What coumforte is it vnto thee to beleeue that God is an almightie father? S. It is a synguler coumforte vnto me to beleeue that the almightye God, the father of our Lorde Jesus Christe, will also bee my father, and take no lesse, but a thousande tymes more care, charge, and sorow for me a miserable wooꝛme, than any naturall father can dooe for his chylde: and wyll repute and take me for a chylde and heyre of hys kyngdome, Jaco. 2. Rom. 8.

and euerlastyng lyfe. M. Is God suche a father vnto all menne wythout exception? S. No, although he bee the Lorde, creator, and sustenner of all, yet he is onelye the father of the faithfull, whiche knowe, feare and loue his onelye begotten sonne, and putte their wholle trust in hym. M. What coumforte is it vnto thee to beelieue that God is almyghtye, and creatour of heauen and yearthe? S. Throughe beleuing of that, I am assured that I maye boldely and safely trust and commit my selfe vnto hym, whome no creature can hynder or let: whiche, as he of his fatherlye goodnes wyll helpe vs, so can he through his almightye power, geue to vs his heritage, and ayde vs in euerye case wherein and whansoeuer he wyll. Wherefore vnder hys protection we maye be of good comfort, and without feare of anye maner of

creature.

creature. For all creatures must serue vs for our welth & profite. M. If god be such an almighti father, why dooeth he suffer his children sometime to be so grieuously afflycted and vexed, and dooeth not helpe them? S. He suffereth it, not as though he woulde not or coulde not helpe them, but because it is for the glorye of his name, and for the sufferers soule healthe that it shoulde so be. And although it semeth contrarye to the affection and desyre of the flesshe, yet the spyrite of fayth feeleth continually the present ayde of god in suche affliccion. M. Is it suffycyent for vs thus to beleue of God the father as is nowe rehearsed? S. It is suffyciente enoughe, so that wee learne thereby to putte all oure hope and confidence of euerlastynge lyfe and saluacion in hym onelye, as the head and welspryng of all goodnes,

com-

committing oure selues vnto his almightye power and fatherly louing goodnesse: Whiche declareth hymselfe through his vnspeakeable wisedome in the creacion of the worlde after suche sorte, that no manne can be excused whiche doeth not put hys truste in hym, and euermore adore, worshippe and glorifye him.

M. But why sayest thou, *I beleue*, and not, *we beleue*? S. It is required of euery manne particularelye to professe that same fayethe wyth hys mouthe, whiche he holdeth in hys hearte. For Abraham coulde not beleue for his whole seede. And it can profite no man if an other beleue for him, and he hymselfe beleue not. Therefore the lorde requyreth euery one to beleue for hymselfe, and for this cause euerye christen man saieth for himselfe: *I beleue in God*. M. Well, what followeth nexte? S. The se-

conde

conde chiefe article, of God the sonne our sauioure Christe. M. What are the woordes of this article? S. I beleue in Jesus Christe, &c. M. What is all that to saye? S. It is thus muche to saye: I put all my truste and confydence of euerlastynge life and saluacion, in Christe Jesus the sonne of God, whiche is not onely a myghtie and puissaunte Lorde ouer sinne, deathe and hell, (all whiche he hath vtterly deprieued of all theyr power and mighte, that they can neuer ouercome more:) but also he is suche a lorde vnto vs, as hath boughte and redemed vs from the bondage of synne, and delyuered vs from Sathans iurisdiction, and hath taken suche charge of vs, that he wyll from hencefurth continually defende and preserue vs, as anye lorde wyll dooe his naturall people that are sworne and subiecte vnto him. M. Why

dooe

dooe wee call hym Jeſus? S. Be-
cauſe he is an helper and ſauioure,
Mat.1. and.9. Luk.2. whiche ſaueth and helpeth the chil-
dren of God from ſynne, and from
all kinde of euill. M. Why dooe wee
call hym Chriſte? S. Becauſe he is
the annoynted kyng of God, whiche
gouerneth the chyldren of God vn-
to euerlaſting life. M. Wherin
conſiſteth his gouernaunce? S. In
obteinynge vs remyſſyon of oure
ſynnes, and in geuyng his ſpirite.
M. Why doe we ſaye, His onely ſonne?
S. For a difference betweene him
& vs. For he was borne verye God,
the verye brightneſſe of his beautye
and glorye, out of the verey nature
and godly ſubſtaunce of the father,
withoute all ſynne. But we are the
children of God throughe adopci-
on and grace, whiche elles by nature
muſte haue remayned the children of
wrathe, and of euerlaſtyng death.

M. Why

M. Why sayest thou, Oure Lorde? S. Because he only hath broken ỹ yoke of Sathan, & deliuered vs from his traumy, redeming vs with the precyous price of his bloud. Wherfore we are not our own, but his: & we ought to serue him onely, & to liue after his wil and not after our own. M. What folowethe? S. *Which was conceiued by the holy ghoste, borne of the virgin Marye.* Esay. 9. Mat. 12. Colo. 1. 1. Cho. 6.

M. What beleuest thou by thys? S. That our sauioure Chryste for our wealth is become verye manne, but without all maner of synne.

M. Whereby gatherest thou that he is without all maner of synne? S. By that, that he was not conceyued by anye manne, but by the holye ghoste, and borne of the pure virgin Mary. M. What profite or coumforte hast thou by this beleefe? S. This coumfort haue I therby, that I beleue that he throughe hys

holye

holy and heauenlye conception, hath sanctified oure vncleane and earthly conception: and that he will take awaye the vnclennes of my byrth and nature, and will make me partaker of his blessed byrth, and of the holynesse of his nature. M. Why, is thy nature vncleane and vnholye? S. Yea, forasmuche as we all are conceiued and borne in sinne. M. What other profit is it vnto vs that the sonne of God toke mans nature vpon him, and became man? S. We are assured also thereby, that he is oure brother, and that he and wee are partakers of one flesh and bloude. And forasmuche as he woulde ouercome Sathan in oure flesh, wee are sure that his victorye is ours, and that we are admitted and receiued vnto the euerlastynge participacion of all his heauenlye goodes and richesse. M. What

hath

hath the ſonne of God Jeſus Chriſt dooen for our ſake? S. He ſuffered vnder Ponce Pilate, was crucifyed, dyed, and was buryed, and deſcended into hell.

M. What beleuest thou in this? S. Hereby I beleue and confeſſe that Chriſte dydde ſuffer for vs the moſte vilainous and bitterest death, to reconcile vs, through the oblacion of his owne bodye, vnto GOD the father, and to take awaie our ſinnes, and ſo to deliuer vs from the deuill, death, ſynne, and hell. M. Why was it the moſte vilainous death? S. Beecauſe he was condemned vnto death, as a blaſphemouſe and a ſedicious perſone, and the wicked villayne and murtherer Barrabas, quit and deliuered. M. Why was it the moſte bitterest death? S. Becauſe he was mocked, ſcourged, crouned with moſte ſharpe prickyng thornes, and nayled vnto the croſſe.

M. Why

M. Why saiest thou, Dyed, was buried, and descended to hell? S. Beecause he dyed verely, and his body was laied in the graue, and his soule wente vnto the soules that were before departed. M. What? went he into the paines of the damned soules? S. No, but vnto the holy soules whiche did reste from the time of Adam and Noe, in the bosome of Abraham, waytynge for Christes ioyfull cummyng. M. And why dyd he descende vnto them? S. In token that the fruite, vertue, and effecte of his passion, dyd not appertayne onelye vnto them that were than alyue, but also vnto them that were dead before. And that aswell the one as the other were preserued throughe his death, from euerlasting death. M. What mayeste thou learne by all thys? S. Forsoth. iiii. speciall lessons. Fyrst I may well consider thereby, the great

heauines

heaupnesse of my synne, whiche the Lord must raunsome with so paynfull smart and torment. M. What is the seconde? S. Secondarily I fynde also a synguler counfort herein, which is thys: that the Lord hath satysfyed and taken awaye all my synnes, together with ỳ payne which I had well deserued to haue suffered for thẽ, through hys own death, and bitter passion. M. And what is the thyrde? S. Thyrdly I maye learne hereby, pacientlye to suffer whatsoeuer it shall please the Lorde to laye vpon me, and to beare my crosse mekelye after hym euen vnto deathe: seeyng he through hys crosse and passion hath sanctifyed all maner of afflictyons, and made them swete, pleasaunte & fruitfull for vs. And we may bee assured that yf we suffer with hym, wee shall also lyue and reygne with hym. M. Nowe

what is the fowerth and last of alle
S. Forsooth that is thys, that I maye learne thereby, the hyghe and inestimable loue of GOD towarde mankynde, whiche dydde not spare hys onelye dere beloued sonne, but gaue hym vnto suche a cruell and villainous death for vs vnwoorthy, myserable, fylthye and wretched sinners. M. What beleuest thou more of oure Lorde Jesus Christe
S. That on the thyrd day he rose vp again from the dead, ascẽded into the heauens, sitteth at the right hand of god, the father almightie.
M. What is all this to saye
S. Thus muche: I beleue and confesse that Jesus Christ the sonne of God, beeing without spot or synne, coulde not be kept, or holdẽ with the bãdes of death, whiche came into the woorld by reason of synne. And therefore through hys godly power, he vanquished bothe deathe and hell, and

vpon

vpon the third daye he arose again, appearynge vnto hys disciples in a glorifyed and an immortall bodye. M. What dooeth the resurrection of Christ profite vs? S. Forsooth very muche, for thereby are we assured that death, hell, and the deuil are ouercome, and that synne is taken awaye, and euerlastynge righteousnesse sette in the place, and purchased of the father for vs, if so bee that we beleue in hym. Furthermore it is a sure pledge vnto vs, that oure bodyes shall also haue free passage into the euerlasting glory, without any interruption of deuill, death or hell. M. What meanest thou by thys, where thou sayest, that *Christe sitteth at the ryghte hande of* GOD? S. It is a common maner of speakyng vsed among menne, whereby is signifyed that he hath receyued euen after hys mannes nature, a power and honor

aboue al Angels & creatures: wherin he ruleth with the father in euerlasting glory, as they doe about kinges and princes which sit at their right handes. M. Whereunto exerciseth the Lorde thys hys hygh and godly power and dominions. He exercyseth it in the gouernaunce of all thinges in heauen and vpon yearth, continually present therby vnto all faithfull here vpon earth, to deliuer, preserue and defende them from all euil, perill and daunger, and to purchase them of the father all that is good and necessary for thē, praying for them continually as a true and a mercifull priest, patrone, and aduocate: vntill such tyme as they be also exalted and taken vp with hym vnto euerlasting honor and glory in heauen. M. What doth it helpe or profit vs to beleue that Christ is ascended into heauen, and that he sytteth

at

at the right hand of God. S. First we are assured thereby, that the way, doore, and entraunce into heauen, which was before locked and shutte vp vnto all menne by reason of our synne, is now opened. M. What else s. Secondarily it is a synguler coumfort vnto vs, to confyrme vs in pacience in all maner of aduersitie: forasmuche as we are sure (by thys fayth) that we haue a myghtye and a louyng protectour, aduocate and speacheman, with the father in heauen. M. What other coumforte receiue we therby: s. Thyrdlye thys fayethe reioyceth and lyfteth vp oure heartes frō all yearthly, transitorye, visible, and carnall thynges, vnto heauēly, eternall, inuisible & spirituall thynges, and putteth vs in remembraunce to lifte vp our heartes from thys earthly and synfull lyfe, and to serue our God with heauenlye and

spirituall seruice, and not onely with yearthly and bodily ceremonies. M. Beleuest thou any thing els of oure sauiour Jesus? S. Yea forsooth, *that he shall come from thence to iudge the quicke and the dead.* M. What confessest thou by thys? S. Forsoothe, that my Lorde Jesus Christe shall come agayne from heauen with hys very true bodye wherein he suffered, & shall appeare before all the world visiblye in the glorye of hys father, and shal iudge all men both such as shall than lyue, and also those which were before dead, to the euerlasting comfort and felicitie of all faythfull whiche haue honoured hym, and taken him for theyr brother, aduocate, patrone and defender: And agayne to the vtter confusion and condemnacyon of all vnfaythfull, whiche woulde neuer beeleue hys woorde, nor suffer hym to rule nor to haue domini-

dominion ouer them. M. What coumfort receiuest thou by beleuyng of thys article? S. Forsooth thys, that the securitie and prosperitie of the wicked whiche feare not God, shall haue an ende and be punished with eternall tormentes. And agayn that the transitorye miserye and sorowe of the godlye, shall ceasse and bee rewarded with eternall ioye.

M. But whan shall thys iudgemente once come? S. The daye and houre is vnknowen vnto all menne, wherefore no man ought to busye or trouble hymself muche about it, but euery one of vs ought continuallye to looke diligentlye aboute vs, that we fulfyll and dooe those thynges whiche pertayne vnto our vocacion committed vnto vs of the Lorde, that that time and daye come not vpon vs sodenlye, vnwares and oute of season. M. For what cause is

the certaintee of the daye and tyme kept from vs. S. To put vs continuallye in remembraunce, that we neuer liue securely and rechlesselye, but continuallye watchynge in the feare of god, standing alwayes prepared with the loynes of our mynde readye gyrded vp, and waytyng for the Lorde Jesus Chriſte, shewyng our selues good wyllinge, diligente, and ready vnto all good woorkes, whereby we maye helpe and further our neyghbour by any meanes.

Mat. 24 and. 25. Luke. 12

1. Pet. 1. Titus. 3

M. Doe our woorkes than merite any thyng of God? S. Our woorkes meryte nothyng of GOD for any woorthinesse in themselues, but yet God whiche of his mercye woorketh them in and by vs, will also of hys mercye hyghly rewarde them in vs.

M. Nowe what folowеth nexte.

S. The thirde chief article, of the holy ghoste our sanctifyer.

M.

What

What are the woordes of thys article? S. I beleue in the holy ghoste. &c. M. What is that to say? S. Forsooth thus much: I beleue that there is an holye ghoste whiche proceedeth from the father and the sonne, with whome he is one very liuyng God, the thyrde persone in the Godhead: whiche woorketh so in vs, that wee shall bee partakers of the saluacion ỹ is purchased by Christe. Through whose power and operacion onely, all holye menne haue spoken, and withoute hym can no manne speake or dooe any thyng that is good and godlye. For we haue nothyng in vs but very darkenes, ignorannce and hipocrisie. M. What is the proper office of the holye ghoste? S. It is to sanctifye al those (which) are in the bonde and couenaunte of God through Christe,) vnto the holy temples of the lord, that they may hereafter

hereafter in theyr moztall bodye, begyn theyr vyage and contende vnto the euerlastynge lyfe: and also that they may euen here in thys lyfe, haue theyr God dwellynge in them. And agayne it is hys office to lyghten theyr heartes with the knowledge of the father and the sonne, to leade them into all trueth, to counfozte them in all maner of temptacion, necessitie, and aduersitie, to prepare vs vnto a newe lyfe, to strengthen vs vnto all goodnesse: And so to renue al christen mennes heartes, that they may bee chaunged and made newe men. M. But seeyng there are manye and diuers spirites, howe maye a man discerne and knowe the holye spirite, from the worldly, deuelyshe, euill and wicked spirites? S. By the fruites and properties aboue rehearsed, but specially by the holye scripture. M. Why by the holy

scriptures

scripture? S. Forasmuch as it is certen that holy scripture was inspired by the holye ghoste: all maner of doctrine that is not consonaunte and agreeable vnto it, is of an other and not of the holye spirite. For the holye spirite is neuer contrarye to hymselfe, nor neuer bringeth in any straunge doctrine in religion.

M. What foloweth? S. *I beleue an holy christen churche, the communiō of saintes.*

M. What is that to say? S. That is: I beleue and confesse one companye & congregacion of faythfull christians vpon earth, from the tyme of Adam vntill thys daye, and vntill the ende of the worlde: which is sanctifyed and incorporate into one bodye vnder one head, through the holy goste. And they consente and agree together in our sauior Christ, as the verye membres of one bodye, in all thynges pertaynynge vnto

edifying

edifying in faith, and in in all godli-
nes. M. But howe maye thys con-
gregacion be gathered, and ſuche e-
difying in fayth and all godlyneſſe
perfourmed? S. Throughe the
woorde of pure doctrine and exhor-
tacion: And through the ryghte vſe
of the holye ſacramentes: And the-
rowe other ordinaunces of diſcipline
in the churche, whereby the chriſtian
congregacion is kepte in ordre, after
the woorde of God, and ſundered
from all maner of ſtraunge ſectes.
M. Why calleſt thou the churche
Holy and chriſten? S. For the cauſes
aboue rehearſed: becauſe the holye
goſte hath peculiarely gathered and
ſanctifyed it in a godly and an holy
exercyſe and lyke, both in bodye and
ſoule: and alſo becauſe Chriſte hath
1. Cho. 6 ſanctifyed it throughe hys precious
bloude. M. Why calleſt thou it,
the communion of Sainctes? S. Be-
cauſe

cause all they whiche dooe truely be-
leue in Christe, and are so sanctify-
ed throughe hys bloude (whiche are
the very ryght sainctes) whersoeuer
thei be scattered in the whole worlde,
they are one bodye, one temple, vn-
der one heade Jesus Christe, with
whome, and with the father, they
haue felowshyp: and through ꝓ ho-
ly ghoste they are ioyned and knitte
together in one God, one faythe, one
baptisme, one loue, and felowe par-
takers with God and with all hys
sainctes, of all hys heauenlye bene-
fites. And in this felowshyp they are
sanctifyed from all fylthynesse and
wickednesse, and are pourged and
made holye in Christe our sauioure.
M. And haue they no maner of fe-
lowshippe with the wicked and vn-
faythfull? S. None at all, so nere
as they can knowe and dyscerne
them, leste they myght seeme to con-
sente

1. Cho. 10
1. Iohn. 1
1. Cho. 6
Ephe. 4
2. Cho. 6
1. Cho. 5

lente vnto theyr vngodlynesse, or peraduenture myght bee infecte thorowe theyr wicked exaumple: For
2.Thes.3 the holye ghoste commaundeth all suche to bee auoyded, except they wil
2.Cho.7 2.Thes.3 suffer themselues to be admonyshed and exhorted, and will earnestlye repente, lamente theyr synnes, and amende. M. Nowe what followeth nexte: S. Remission of synnes.
M. What beleuest thou herein?
Mic.33 Jer.31 and.33 Mat.18 S. Here I confesse and beleue, that in the holye christen churche, and nowhere els, I and all faythfull beleuers haue dayly forgeuenesse of all our synnes through the merites and bloude of Jesus Christ, (so that we hartely repent and be sory for them) and that the lord will neuer entre into iudgement with vs, nor neuer recke our sinnes vnto vs vnto damnacion, nor neuer punyshe vs for them
2.Cho.5 with such payne as is due for them.

M. So

M. So heare I wel that the christians haue synne still in them. But howe agreeth with thys the former article, of the holye communion of saintes? S. They are bothe true, For the churche of Christe through perfit fayth in her brydegrome and heade Christe, is pure and holy: For asmuche as there can bee no synne nor vnpurenesse in Christe. But of her selfe, she is compassed with dyuerse infyrmities and synnes, whiche she dayly feeleth, confesseth, and lamenteth with an heauye and sorowfull heart: And seeketh for helpe and grace at Christe, and so reneweth her self dayly through the holy gost, and laboureth continuallye in mortifying the residue of the olde manne that styll remayneth. M. But howe maye we obtayne thys remission of synnes? S. Not through any woorkes of our own, nor yet through the merites,

Ephe. 1. 5

Esai. 45
Titus. 3

merites, woorkes or deserues of anye
saincte that is dead, nor by any other
meanes, but onely through the mere
Ephe.2 grace and free mercy of God, vnde-
serued of vs: and throughe the free
redemption of oure sauioure Jesus
Christe, whiche hath purchased and
boughte vs thys pardone and for-
geuenesse, with hys precious bloud.
For hys innocent death is the raun-
Esai.53 some of oure transgressions and ini-
quities, as the gospell testifyeth.

M. Forasmuche as thou hast
made mention of the gospel, tell me,
what is that Ghospell? S. To
Luke.1. speake properly, it is a glad and ioy-
full tydynges and message of the
grace and loue of god towarde vs
through hys sonne Jesus Christe.

M. Unto whome is thys ghospell
preached and published? S. Unto
Mat.16 all menne vniuersally, saueng onely
suche as wilfully and maliciously
contemne

contemne, mocke and blaspheme it. But it exercyseth & sheweth her vertue and power specially in them that are poore in spyryte, and ouerladen with the burthen of theyr synnes, labouryng to bee rydde quite and eased of them. M. And cannot thei that are mynysters of the ghospell also remit sinne? S. Such as are mynysters of the ghospell can doe no more but preache and declare to the faythfull belieuer, whiche is repentaunte and sorye for hys synnes, that thei are freelye forgeuen hym throughe Christ: Aswell the sinne as the payne dewe for the sinne. M. What in suche wyse that there remayneth no remnaunte of sinne more in hym? S. No not so: For concupiscence and a certen luste resisting the good spirite of god, shal alwayes remaine in thē ỹ be moste holy, so long as they lyue here vpon earth. And therefore they

Mat. 12.

Iere. 31.

had nede to watche, fast, and pray bey oft, that God wil strengthen them that they bee not ouercome of anye euyll. But so are theyr synnes taken away, that they are not imputed vnto them to theyr damnacion. M. If aswell the payne dewe for the synne, as the synne it selfe bee clearelye remitted, why doeth God punishe men for sinne? S. He punisheth vs, but not that through suche punyshemente as we suffer we shoulde satysfye and make a mendes for oure synnes: but by suche punishemente, fyrste he declareth that he is dysplea sed wyth suche synnes as wee haue committed. And secondarilye that we shoulde be an exaumple to other, that they commit not lyke synne, for feare of lyke punishemente. And a gaine he teacheth vs thereby to bee more circumspecte and ware afterwarde, and also prouethoure pacience

ence by suche affliccion and punishemente. M. Well, what folowethe? S. Resurreccion of the flesshe.

M. What beliuueste thou herein? S. By this I confesse and beliue, that all menne that are dead shalbe rayled vp againe at the latter daye from deathe. So that euerye bodye that is dead and rotten in the earth, or consumed with water, fyer, or by any other meanes, shall receyue hys owne forme and proporcion againe, and shall bee vnited and knit againe to the soule, and shall rise vp agayne from deathe, immortall and incorruptible: Like as Christe oure head is risen vp with his very true bodye.

Exod. 4. Esai. 26. Eze. 37. Job. 19. John. 5. 2. Cor. 5. 1. Cor. 15. Mat. 29. John. 20. Exod. 6.

M. But howe can that bee possible? S. By God whiche is the worker of it, is nothinge vnpossible, no more then it was impossible for him to make and create mankind of nought.

Acte. 26. 2. Cor. 5. Phil. 3. Gene. 2.

M. What is the resurrec-

tion of the bodye necessarye: Were it not ynoughe that the soule alone shoulde reygne eyther in glorye and honor, or els in shame and confusiõ?

S. It pleased not god that manne beeing made vnto hope, and created vnto saluacion of two partes, (body and soule) shoulde onelye remayne with the one parte, and enioye euerlastinge lyfe with the one alone: but that the bodye also shoulde receyue rewarde with the soule, and remayne for euer, holy, immortall, without a-
1. Tho. 5. ny maner of temptacion or infirmytye, endewed with power and honour, euen as the Angelles of God: yea euen after the example of Christ hymselfe, as he was transfourmed before his disciples vpon the mount Tabor.

M. He that could beleue this perfitelye, howe coulde he bee a-
Luk. 22. frayde of death?

S. The feare of death is of verye nature, as wee may

maye perceiue in Christe. And forasmuche as deathe is the punyshemente of synne, therefore mankynde (by reason of hys synne) dreadeth deathe the more. Whiche feare and dreade yet the faithfull beleuers doe ouercome, forasmuche as they know that it is the readyeste waye vnto euerlastynge felicitye, to dye. And for this cause the faythfull are not so vnmeasurably heauy and sorowfull for the death of theyr faythfull frendes, as the Heathen and vnfaithfull are, whiche haue no beliefe in the resurreccion. Like as the housebande man taketh no thoughte nor sorowe for the seede that is caste into the yearth, because he hath a sure truste and hope that it shall come agayne with a plentiful and an excedyng recompence. M. Now what is the laste article of our christen fayth?

Gene. 3.

Phil. 1.

Apo. 14.
1. Thes. 4.

S. And the euerlastyng lyfe.

Soph. 3. M. What is thy beliefe in this?

S. Hereby I confesse and beleeue,
Iohn. 5. that I with bodye and soule vnited
1. Cho. 5 and knitte together agayne, after
1. Pet. 1. the resurrection shal enioy the king-
1. Tes. 4. dome of God, and life euerlastyng-
Esai. 45. lye, in the ioye and felicitie of heauen
with oure sauioure Christe the sonne
1. Cho. 15 of God, as one of the members of
his bodye. M. What maner of
Esai. 64 ioye shall this be?
1. Cho. 1. S. That can no tonge expresse, nor no heart comprehende: But it shall consiste specially herein, that the faythfull shall
Iob. 19. knowe and beholde euerlastinglye,
Iohn. 17. euen with their corporall yes, the euerlastinge lighte and the highest
Apo. 21. ioye. And beeing incorporate with
Luk. 22. God for euer, shall haue perpetuall
Psal. 17. participacion of all heauenlye trea-
1. Cho. 15 sures with hym. For as than God shall bee all in all. M. But tell me more plainelye, what maner of pet-

knes

sones shall enioye this euerlastynge lyke. S. All they that beleue in Christe. John.iii.v.vi. M. But howe muste a man beliue in Christe. S. Forsooth that he is the sonne of the liuyng GOD, whiche was sent from god and came into this worlde & tooke mans nature vpon him, and toke vpon him to dye for our sinnes, & was crucified vpon the crosse, and through the power of his godhead, rose vp agayne from death for oure iustificacion. This must euekye man beliue in his hearte, and also openly confesse with his mouthe. Rom.x.

John.6. Mat.16. 1.Joh.4. Rom.1.

M. But here thou makest no mencion of the vnfaithfull: What shall bee dooen with them? S. They, lyke as they shall ryse vnto euerlastynge shame, condemnacion, and confusyon: euen so shall they bee cleare destitute of the blessednesse, ioye, and felicitie of the faithfull. And their parte

Dani.12. John.5. Luk.16. Eccl.30. Math.9.

shalbe in the euerlastyng fyer, and in the exterioure darkenes, where euerlastyng woe, wayling, and gnashing of teeth shall be. M. And is this article of euerlastyng lyfe, of necessitie to be beleued? S. Yea, moste necessarye. For yf this article bee not beleued, than are the other also eyther not beleued at all, or elles they are beleued in vaine. M. Why so? S. Because muche profit ensueth of the beleefe of this article (yf it bee truelye beleued.) As peace and quietnesse of conscience, retoylyng in GOD and in his woorkyng, and vpon that, pacyence and constancye in trouble and aduersitye, and also contempte of all transitory thynges, whether it bee goodes, honor, or lyfe. For the scope and ende of all that is prescribed and promised in the scripture, is euerlastynge lyfe, vnto the glorye of God. M. But who wyl

geue

geue vs ſuche a fayth: S. For-ſoth that wil God our heauenlye fa-ther doe, yf we call vpon hym there-fore throughe inſtante and earneſte prayer. M. Nowe God the father, ſonne, and holy ghoſte, geue vs and all menne thys fayth, and preſerue and ſtrengthen vs therein vnto the ende. Amen.

¶ An inſtruccion of the holye prayer of the Lorde.

Maiſter.

WHAT is the thyrde principall artycle of the Chriſten relygyon: S. The Lordes prayer. M. Declare me theſame, and firſte what is prayer: S. Prayer is an hearttye inuocation and callyng vpon God oure heauenly father, delyuerynge of him in the name of Chriſte, all our neceſſities, with a ſure truſte and confydence that he wyll heare

Mat. 5. 6
Mat. 10.
John. 16.
Jaco. 1.

bs. M. For almuche as thou ſayeſte that prayer is an inuocacion and callinge vpon GOD, is than the inuocacion of Sainctes, whiche are in heauen, no right prayer? S. Oure
Math. 6. ſauioure Chriſte ſpeakynge of that prayer whiche he promiſeth to heare, ſaieth that wee ſhoulde inuocate and praye vnto the father onely. Wherefore he that prayeth otherwiſe: Firſte he maketh ſuche a prayer, whereof he hath no promiſe of god to bee heard.
Eſa. 45. Secondarilye he committeth alſo Idolatrye, forasmuche as he aſcribeth that thing vnto dead Sainctes and creatures, whiche is dewe vnto God onely. As to bee oure God and father, to bee almightye, to ſearche and to knowe the inwarde ſecretes
2. Par 28 Jere. 17. of the hearte, to bee the fountayne of whome all that is good procedeth, and of whome all ſuccour, helpe, and comforte in any maner of neceſſitye,

is

is onely to be hoped and looked for. &c. All these are due vnto God onely. He is onely to bee adored or inuocate. He is onely to bee worshipped and serued: wherefore to ascribe or attribute any of these thynges vnto any other, than to hym onely, is manifest Idolatrye. M. But nowe tell me, what is it to praye in the name of Christe. S. It is asmuche as to praie for suche thynges as becummeth vs to aske, and him to geue: namelye for suche thinges as are holesome and necessarye for vs. Or elles it is as muche as to praye after the commaundemente of Christe, and for his sake. For the father geueth vs all thinges whatsoeuer he geueth vs, for Christes sake. For the whiche cause they onely can praie in the name of Christe, that beleue in Christe, and are verye righte christians: whiche will neuer desyre or praye

Esai. 63. Abraham knoweth vs not. &c

Mat. 4.

1. Tim. 2.

Hebr. 13.

for

for anye thyng that is or maye bee agaynste the glorye and honoure of Chriſte. M. Bothe not God knowe whereof wee haue neede, beefore wee praye? S. Yes, he dooeth. Matth. vi. M. And what nede we than to open oure neceſſities vnto hym throughe praier? S. For Gods behalfe wee nede not at all. But for our owne behalfe it is neceſſarye and good, that wee maye knoweledge and confeſſe thereby, that we haue nothing of our ſelues, but all of god: whiche thynge maketh vs meke and humble.

M. Well, howe and after what maner ought we to praye? S. Euen as our ſauioure Chriſte taughte his Diſciples, and no notherwyſe in effecte. M. Why no notherwyſe? S. Becauſe all maner of prayers that are not conſonante and agreeable vnto that (whyche contayneth all neceſſarye peticions bothe for bo-

Rom. 8. Mat. 6.

1. Joh. 5.

dye

dye and soule) thei are not good nor auailable. M. What are the wordes of the lordes prayer? S. Oure father whiche art in heauen, &c. M. Why saiest thou, Father? S. To teache and assure my selfe that I am a childe of god, and therefore ought to take my leaue of the Deuyll for euer, and to liue onely after the will and pleasure of God, and not after the desyre and luste of mine owne flesshe. M. Why sayest thou, Our father. S. To put me in remembraunce of the brotherlye loue that I owe towarde my neighbour: For seeyng God hath receiued vs altogether and al alyke (through his sonne our sauiour Christe) vnto his children, and chosen vs to bee the heyres of all his goodes & treasure, therefore wee oughte to take and to loue one another, euen as brethren, and as the children of one father, and truelye to praye vnto the father

eche one for other. M. Why sayest thou, In heauen? S. To remember thereby, his highe power, and heauenly glory. M. What counforte hast thou by that? S. Euen thys, that I maye (by reason of that) the more surelye sette all my truste and assiaunce in Gods ayde and helpe, hauynge all my ioye and delighte in heauen. M. What is the effecte of al the petitions that folow? S. The effecte of all is this: that the Lorde wyll make vs partakers of all thynges that mate bee good vnto vs, and deliuer or preserue vs from all that may bee euill and noysome vnto vs. M. And what order is kepte in those petitions? S. Fyrste we desyre and praye therein for spirituall and heauenly thynges, and after for worldly and transitorye thynges. M. For what spirituall thynges? S. For faythe, vertue and Godlynesse, and

for remission of our synnes. M. And for what worldelye or transytorye thynges? S. For all bodilye norisshemente and sustentacion, whereby we maye be the more able to serue God with, in this life. M. What is the fyrst peticion? S. Halowed be thy name. M. What prayeste thou in this peticion? S. That God oure heauenlye father maye bee perfectly knowen and glorified throughe the whole worlde. M. Howe mate that be doen? S. Throughe the pure doctrine of the holye ghospell whan it is sincerelye preached and receiued with a true and constante fayth in al obedience, humblenesse, holinesse, and Godlinesse, to the confusyon of all sinne, of ydolatrye, of blasphemy, and of all vngodlinesse. M. What is the seconde peticion? S. Thy kyngdome come. M. What prayeste thou for in thys peticion? S. That god

will

wyll ouerthrowe and destroye in vs the kyngdome of Sathan, of synne, and of the worlde. And that he wyll gather vs together, throughe hys worde and spyrite, into the kingdom of his sonne (that is to saye the christen churche, and congregacion) and gouerne and rule vs in the same, that we maye serue hym and lyue after his wil in one consent: And whan the numbre of the faythfull, through daylye increase, is once full and perfecte, than that we maye together inherite and enioye that euerlastynge kyngdome. M. What is the thyrde petition? S. Thy wyll be done vpon earth. &c. M. What praiest thou for in this petition? S. That wee maye conceyue suche a luste and a desyre vnto hys wyll in all thynges, as the holy Angels and sainctes in heauen haue. M. Why sayeste thou, *In earth as it is in heauen?* S. Because that in heauen

heauen nothyng reſiſteth the will of God, but in yearthe the will of God is muche and often reſyſted. Therefore dooe we praye in thys petition, that God will hynder and let whatſoeuer is agaynſte hys moſte holye wille, and geue vs grace to forſake our owne fleſhelye wilte and deſyre, and with all humbleneſſe to obeye hys moſte godlye wille, ſubmyttyng and geuynge ouer oure ſelues willingly vnto the ſame, whatſoeuer he ſhall laye vpon vs. M. What is the fowerth petition? S. *Geue vs this day our dayly bread.* M. What prayeſte thou for in this petition? S. That God will geue vs all manet of neceſſary ſuſtenaunce for thys lyfe, as meate, drynke, clothyng, godlye and vertuous education, alſo godly magiſtrates and rulers, health, peace, and quietnes, and all thinges whatſoeuer is neceſſarye for vs to liue in

this worlde, to the glorye of his name and the profite of oure neyghboure. M. Why laiest thou: This day, and dayly. S. By those woordes I am put in remembraunce that I should not take any thought nor be carefull for the tyme to come: but shoulde dayly labour (in my condicion of lyfe) and pray therewith, and than nothynge doubte but that God will geue me both that day and all dayes as long as I liue, whatsoeuer I shall nede and may bee profitable and expedient for me, so that I hang and trust dayly vpon his fatherly prouidence for the same. M. Why is it called Dayly bread? S. Because we haue dayly nede of it. M. Why callest it Our bread, seeing it is Goddes and not ours? S. We call it Ours because it serueth for the sustentation and releefe of oure condicion and state of lyfe. M. Why doest thou

aske

alke it of God, saying: Gene thou vs. S. I and all men confesse by these wordes, that all oute sustentacyon and nourishemente, consysteth and standeth in the hande and liberalitie of God: so that excepte he gene it, all oute labourte, pollicie and diligence is in vayne. Accordyng to the sayeng of a certeyn doctor. If god gene it, no malice of manne can hurte or hyndre vs. If God dooe not gene it, no labour, diligence, or pollicie, can profit or helpe vs. M. What is the fifth petition? S. Forgene vs our trespaces. &c. M. What prayest thou for in thys petition? S. For remissyon and forgeuenesse of suche synnes wherewith I daylye displease my heauenly father, and that God will not entre into iudgemente with me, but bee mercifull vnto me. M. Whereof art thou putte in remembraunce by thys petition?

S. Fyrste that I and all men are synners and detters vnto the ryghteousnes of God. Secondarily, that I should beleue ỹ God for Christes sake doeth remit and forgeue me all my sinne, and that I should are forgeuenes of my sinnes onely of hym. Thyrdly that I shoulde praye and wisshe the same, not for my selfe onelye, but also for myne euen christen. M. But why kepest thou not thy selfe from synning? S. I ought so to dooe with all possible diligence and endeuour, but our naturall ignoraunce, with the weakenesse and infyrmitie wherein we were borne, is so great that we ouerse our selues euermore, and therefore are we constrayned to desyre God of forgeuenes. M. Why addest thou further: *As we forgeue our trespacers?* S. For the lorde will not remitte or forgeue vs at all, if we forgeue not them that haue

haue grieued, offended, or dyspleased vs. M. Why so? S. Because our heauenly father willeth that we should well consider & acknowledge our owne synnes, and take all maner of dyspleasure or iniurie whatsoeuer it be, that our neighbour doeth vnto vs, paciently and thankefully, euen as sente and cummynge from God our heauenlye father, and as a punishement of hym; which we haue most woorthely deserued. And therefore (for our owne parte) we oughte to bee well contente with all suche, through whome God dooeth chastise or punyshe vs, whatsoeuer they bee. M. What is the sixth peticion? S. Leade vs not into temptacion. M. What prayest thou for in thys peticion? S. That God our heauenlye father will mercifully assist me in all maner of temptacions, and brynge me throughe, whether it bee in pro-

sperytie or aduersitie, and will keepe and preserue me by the very tyghte fayth, euen vnto the ende. M. Howe dooeth god leade men into temptacion? S. Whensoeuer he permitteth the wicked ghostlye enemye to withdrawe vs thorowe transitorye fortune, or misfortune, prosperitie or aduersitie, and also through other ghostly assaultes, from feyth, vertue, and godlinesse. M. What is the seuenth petition? S. But deliuer vs from euill. M. What prayest thou in thys petition? S. That our heauenlye father will redeme and deliuer vs from the snares, subtelties, tyrannye, and power of oure olde wicked enemie the deuill. M. Hath he than any power agaynst thee?

S. Yea forsooth, by reason of my synnes wherein I am borne, God geueth him power agaynst me, from the whiche he hymself alone, thorow

our

out lorde Jesus Christ, must nedes deliuer me. M. And what meaneth that clause and sentence whereas thou sayest: *For thyne is the kyngdome, power, and glory, for euer.* S. That sentence putteth vs in remembraunce that we ought to conclude and ende all our prayers in lauding and praising of god, and to thynke thus in oure heartes: O heauenlye father, I haue desyred of thee to the glorye of thy name, and to the wealthe of all menne (bothe in bodye and soule) hygh and exceadyng great thynges, whiche are by menne impossible to obtayne or attayne. But thou art a glorious and an almightye puissant kyng euerlastyng, whiche canst easily procure and prouyde all that is good for thy children, and canst also breake and auoyde all contrarye power of our aduersaries: wherfore helpe and deliuer vs from all the

power of hell, and restore vs vnto e-
uerlasting lyfe. M. But nowe howe
concludest thou thy prayer?
S. With thys woord. AMEN.
M. What is that to saye?
S. Forsoothe thus muche: O hea-
uenly father, graunte of thy mercye,
that all these thynges may come to
passe which we haue desired of the in
thys prayer. And forasmuch as thou
hast promised to heare all those that
calle vpon thee in true faythe, in the
name of thy beloued sonne, we hope
and trust stedfastlye that it shall so
happen vnto vs. Notwithstanding
if there bee anye lacke or defaulte in
our fayth by reason of our naturall
infyrmitie, than strengthen thou
good lorde our faythe, and graunte
vs thy holy spirite, that we may pray
this thyne owne prayer with a true
and a perfyt feyth: and that we may
speake from the bottome of oure
hearte

heartes vnto thee in al our prayers. Amen. Amen. So bee it. M. Almyghty God graunte that thou and all other may alwayes pray in ſuche a faythe. S. Amen.

¶ An inſtruccion of holye Baptiſme.

Maiſter.

NOwe what is the fourth principall article of the chriſten religion? S. Forſoothe that is the inſtitucion of the holye ſacramente of baptiſme. M. Fyrſt tell me, what are ſacramentes? S. They are holye viſible actions and exteriour exercyſes, inſtituted, ordeyned, and appoynted of almightye god to bee vſed in hys churche and congregacion of hys faythfull, to repreſent vnto them after a moſt liuely ſorte, hys heauenlye gracious benefites: that they may thereby bee confyrmed in theyr faythe, and excited and ſtyrred

vp to mutuall loue one towarde another. M. Why dyd Christe ordayne fyue sacramentes? S. For three speciall causes. M. What is the fyrste? S. The fyrste is, that they shoulde bee tokens and witnesses of the grace, mercye, and promyses of God towarde vs, and as moste sure seales confyrming our hearres, that we are felowes, partakers, and incorporate with Christe: that by the vse of them oure fayth (whiche is otherwyse verye feble and weake) myghte bee exercysed and lyfte vp from all yearthlye thynges, vnto the consideracion, loue, and expectacion of celestiall and heauenly thynges. M. Is not that the peculiare operacion and office of the holy ghoste? S. Yes, it is properly the operacion of the holye goste. For he glorifieth Christe, and he is the eternall and effectuous woorker and execu-

toure of all the doctrine and ordy-
naunces of Christe. But yet he per-
fourmeth and executeth that woorke
thorowe the woorde and vse of the
sacramentes (if they be truely minis-
tred and receiued.) And it is for thys
cause ascribed vnto them, beecause
we shoulde vnderstande and knowe
that the sacramentes are not bare
sygnes, and vayne or vnprofitable
thynges. M. What is the seconde
cause why sacramentes were insti-
tute? S. To admonishe vs conti-
nuallye of our office and duetye as
long as we liue. For seeing we pro-
fesse by receiuyng and vsynge of the
sacramentes, that we are incorpo-
rate & made one bodye with Christe
(thorowe the participacion that we
haue with hym:) we oughte to consi-
dre also that it is oure bounde due-
tye to expresse and represente the ve-
rye ymage of Christe in oure whole
lyfe,

lyke, and in all the exercises of the same. Whiche thyng if we doo not, than we contemne the sacramentes, and vse them vnwoorthely and vnreuerentlye. M. Nowe, what is the thyrd cause of theyr institucion?

S. That they shoulde bee tokens of the people of God, whereby the whole company and congregacion of God myghte bee gathered together (as it were) into one bodye: and separated, diuided and knowen by suche seuerall tokens and peculiare exercises (whiche no nother congregacion dooeth vse) from all other false sectes. And they serue also for this purpose: that the congregacion of Christe maye shewe and declare by them theyr seruice, reuerence, and obedience toward God, and so may prouoke others also thorowe theyr exaumple vnto the true religion and seruice of god. M. What thynkest thou

thou of them whiche vse the sacra-
mentes vnworthely and vnreuerēt-
ly. S. Forasmuche as they breake
and violate the couenaunte of the
Lord thereby, they are accursed and
abhominable in the syghte of God.
And therefore they shall be reiected
and refused of the Lorde for euer, as
periured rebellions, if they doo not
turne and amende. M. Who vs-
eth the sacramentes vnreuerentlye,
and vnworthelye? S. Forsoothe he
that doth not vse them in true fayth,
loue, and obedience towardes God:
and specially he that vseth them not
to practise, exercise, and styre vp hys
fayth and obedience towardes god,
and hys loue and duetie towardes
his neighboure. For to that ende the
exercise and vse of al external or out-
warde sacramentes oughte to serue.
M. But are the sacramentes neces-
sarye vnto saluacion? S. For as
much

muche as they are the ordinaunces of God, and commaunded vnto vs to bee vsed in perfect obedience towarde God: therfore can we not forbeare or neglecte the vse of them, without manifest perill and hyndertaunce of saluacion. M. What persones are to bee taken and reputed for contemners and despysers of the sacramentes? S. Suche as vse them not whan they maye haue them ministred after the institucion and ordinaunce of Christ. For whosoeuer beleueth our sauioure Christ, and is a true Disciple of hys, he can not but vse all suche thynges with hygh reuerence and deuocion, whatsoeuer oure sauiour Christe hath ordayned to be vsed.

Baptisme

M. Well, nowe let vs come vnto baptisme: What is Baptisme? S. It is an ordinaunce and commaundement of oure sauioure Jesus Christ,

inioyning

inſoynynge all ſuche as ſhall entre into the companye and congregacion of Chriſte, to bee baptiſed: that is, to bee ſprynkled or dypped with water, in the name of the father, of the ſonne, and of the holye goſte. M. But in what texte of ſcripture is ſuche commaundemente grounded? S. In the laſte of Mathewe and Marke, in theſe woordes: *Unto me is geuen all power in heauen and yearthe: therefore goe youre waye and teache all nacions, baptiſynge them in the name of the father, and of the ſonne, and of the holye ghoſte, &c.* M. What is to be noted and learned oute of theſe woordes? S. Foorooth three thynges. M. What is the fyrſt? S. The fyrſt is thys: that our ſauiour Chriſt (unto whome the father hath geuen all power in heauen and earth) willeth that hys holy goſpell ſhould be preached unto all men in the whole

worlde, and that all people shoulde be made his disciples. M. What is the second note? S. The second is thys: that the holy sacramēt of baptisme is commaunded of god the father, the sonne, and the holy ghost, to be a sure testimonye of the inestimable loue and fauour of God towarde vs, whereby the promises of the gospell (concernyng the free remyssion of oure synnes,) the newe byrthe and euerlasting life purchased by Christ, are sealed vp, confyrmed and made sure vnto vs. M. And what is the thyrd note? S. The thyrde is thys: that those that are baptised oughte to remayne in the couenaunt of god, and to applye themselues to learne and to kepe all that the Lorde hath commaunded, to dye vnto sinne, and to cast of the olde Adam with all his lustes and affections, and to put on euery daye more then other (thorowe

a newe

a newe lyfe) the Lorde Jesus, whiche wyll bee presente with vs vntyll the worldes ende, and graciously ayde and helpe vs thereunto. M. Unto what persones dooeth baptysme appertayne? S. Unto all suche as the couenaunte of God, and the doctrine of the ghospel preached by the Apostles, pertayneth vnto. M. Must infantes & yong chyldren also be baptised? S. Yea forsooth, yf it maye be done, forasmuche as the couenant of the Lorde pertayneth also vnto them, and they are also of the flocke of God, and partakers of grace. And therefore the sygne and seale of the promise and couenaunte (whiche is baptisme) muste nedes also pertayne vnto them. And agayne, seeing thei are in the fauor of god, as his dearely beloued, and partakers of Christe and of his merites (as they muste nedes be if the kingdome of god bee

theyrs as Christe sayeth:)than baptysme(which is is the seale of al this) must also nedes pertaine vnto them.

M. But howe can they be baptysed seeyng they haue no fayth?

S. Forasmuche as they haue the fauoure of God throughe Christe, whatsoeuer is required to be in them, that haue they also sufficientlye, *In and through* Christe, whiche hath taken theyr weakenesse vpon hym selfe, and is become theyr satisfaccion as he is to all others. And his fayth and obedience is(through grace)imputed vnto them:and throughe hys spirite they are sanctifyed to bee the temples of God, whose head and sauioure is Christe,and they members of his bodye. M. Than maye they be baptised with a good conscience.

S. Yea no doubte: For seeyng they are imputed as faythfull in the sight and iudgemente of God throughe Christe:

Christe: they oughte (as faythfull) to be baptised, that through the mynistracion of the churche thei maie haue a sure token and witnesse that they are the heyres of the blessynge promysed vnto the seede of the faythfull, the members of oure sauioure Christe, and cleane purged and washedde from all theyr synne in hys bloude. M. From what synne nedeth a chylde that is newe borne (whiche hath wrought neythes good nor euill) to bee pourged or washed? S. From originall synne, whiche is the very roote of all other synnes. M. What is originall synne? S. It is the poyson, infeccion or corrupcion of nature, wherein wee are conceiued: whiche alwayes resisteth, rebelleth, and lusteth againste the wyll of god, and is euer inclyned and redy vnto all euill and wyckednesse, and hath a luste and a delighte

therin. From the whiche we can none otherwise bee delyuered or purged, but alonelye throughe the power of god in our sauiour Christe. M. But howe are wee pourged from thys synne throughe baptisme? S. Inasmuche as in baptysme wee haue a promise that it is forgeuen vs, and not imputed to damnacion vnto vs. And agayne that the holy ghoste is also geuen vs, whiche shall dayly mortifye, kyll and subdue this sinne and wicked inclinacion in vs: and shal beginne and daily encrease (in the steade thereof) a newe affeccion and nature in vs, obediente vnto the wil of God and deliting therein, which in the blessed resurreccion shal be altogether perfect. M. Nowe tell me, what oughte oure baptisme to worke in vs, and to putte vs in remembraunce of? S. Firste, that wee oughte to bee thankefull vnto

God,

god, and vnto our parentes also, for furthering and helpynge vs vnto it, and to receiue all doctrine and correction of them obedientelye and redilye. M. What more? S. It oughte also to putte vs in remembraunce that oure synnes are forgeuen vs, and that wee are partakers of the grace and mercye of god, and of the blessed resurreccion, wherein wee shall arise againe vnto euerlasting life. By the remẽbraunce whereof we maie conceiue a singuler comfort against synne, ỹ deuil death, hel, & damnacion. M. And what els? S. Finally, it oughte also to putte vs in remembraũce to liue in perfit obedience vnto ỹ wil of god, and to leade our liues in continual repentaunce & amendmente: praying earnestly that he wyll strengthen and make more perfit in vs, through his holy worde and spirite, the newe birthe whiche

is alreadye begonne in vs: and daily to mortifye oure flesshe, and to practise with all faythfulnesse and dylygence, to serue God and to kepe hys commaundementes.

An instruccion of the holy supper of the Lorde.

Maister.

NOwe to the fyfthe principall article of the chrysten religion: what is that? S. The holye supper of the Lorde. M. What is the supper of the Lorde? S. It is an holye ordinaunce and institucion of oure sauyour Chryste, whereby chrysten people are commaunded to eate and drynke the bread and cup of the lorde together, and thereby to remember hys Passyon, and to bee assured of the communion and participacion with him in his bodye and bloude. For it is a pledge, patent, and an assuraunce that the lorde geueth them

his

hys bodye and bloude to bee the foode and nourysshemente of theyr soules vnto euerlastyng lyfe.

M. Than is it not a bare sygne and an vnfruitefull token. S. No: For we receyue in the supper a spirytuall meate and drynke, wherein by the lordes owne institucion, the true Communion and participacyon of the bodye and bloude of Christe, is moste liuely represented and confyrmed vnto vs. And at the ministracion thereof, beeyng myniſtred after Christes institucion, it is certayne that he is alwayes presente, and worketh effectuously therewith. M. How oughte this supper to bee ministred? S. In euery poynte and condicion as the lorde hymselfe dyd minister and ordeine it, and no notherwise. M. Where is it written howe the lorde dyd myniſter and ordayne it? S. In the holy Euangelistes,

Mat.26 Mar.14. Luke.22 Matthewe, Marke, Luke. And in the.xi. Chapiter of the fyrste Epistle to the Corinthians, in these woordes. *In the same nighte that the lorde Jesus was betrayed, he tooke bread, and when he had geuen thankes he brake it.* M. What learneste thou out of these woordes? S. Firste I learne that the holy supper ought not to bee ministred nor to bee receyued, but where there is a Christen companye and congregacion readye and appoynted to receiue it.

M. Whereby canste thou proue that? S. Bothe by the exaumple and also by the woordes of Christe. For he neither did minister it to one alone, neyther yet gaue he the commaundement nor spake the woordes to one alone, but to them all beeyng a multitude and a congregacion gathered together. To them he sayde: TAKE ye, Eate ye. &c. M. What sayeth Saincte Paule of this matter?

ters. S. Forsooth he confirmeth the same, saying. 1. Chor. xi. When ye come together into one place, the Lordes supper cannot bee eaten, because euery one beginneth afore to eate his owne supper. And again: When ye come together, tary ye one for another. And there is no example in the holye scripture, that euer it was ministred or receyued, but whan a congregacion was assembled and appoynted to receyue it. M. Doe any of the olde writers confyrme the same? S. Yea forsooth: Chrisostome writyng vpon the wordes of Paule before rehearsed, saieth thus: Paule rebuketh them beecause they made the lordes ordinaunce a priuate thinge. For the lordes supper ought to bee a common supper. For whatsoeuer is the Lordes, pertaineth not to this or that seruaunt priuatly, but ought to bee common vnto all: And thou oughtest not to take it to thy selfe

pꝛiuatelye, but as the Lozdes tres-
sures to offer and deale them to all
commonly: And thau is it the lozdes.
And after that vpon theſe woozdes:
*Haue ye not houſes to eate and drinke in? de-
ſpiſe ye the churche of God? &c.* That is to
lay (ſauth he) like as thou makeſt the
lozdes ſupper a pꝛiuate ſupper: euen
ſo dooeſt thou abuſe the churche as
a pꝛiuate houſe. Foꝛ the churche was
not ozdeyned that one ſhoulde bee
ſoondzed and deuided from another,
but that wee ſhoulde all come toge-
ther, and that yf anye were diuided,
they ſhoulde there bee vnited and
ioyned in one. And that is ſignifyed
by the cummynge and aſſemblynge
together. M. Well, what gatheꝛeſte
thou of all this? S. Foꝛlooth that
the pꝛiuate Maſſe is contrarye to the
woozde of God, and to the inſtituc-
on of Chꝛiſt, and alſo to the doctꝛine
of the olde chꝛiſten wꝛiters.

M. What

M. What learnest thou elles out of the holy institucion of this sacramente? S. Forsooth I learne also that this holye supper sealeth vp, confirmeth and assureth our heartes of the verye true Communion and participacion of the true bodye and bloude of Christe, with all the fruites and benefites, whiche he dydde euer purchase & merite throughe hys bodye and bloude. M. Howe canste thou proue that? S. By the verye wordes of the institucion. For whereas he commaundeth vs to eate hys bodye, and drinke his bloude: that is to saye, to receyue our nourysheмente vnto euerlasting life, throughe fayth of his body and bloude, he addeth immediatelye: *Whiche is geuen vp for you, and shedde for you.* By the whiche woordes he signifyeth, (keeping wee are partakers of hys bodye and bloud, and in faith flesshe of his flesh,

and

and bones of his bones, he oure head and wee his members,) that wee are alſo partakers of all that he did euer purchaſe or merite through his paſſion & bloud ſhedding: that is, reconciliacion with god the father, remiſſion of our ſinnes, righteouſneſſe, and euerlaſting life. M. Is this all that thou learneſte oute of the foreſayde wordes? S. Beſides all this, I learne alſo that the lorde geueth me through this ſupper, a ſure hope and coumforte that I am partaker of the newe teſtament, and of the couenant of grace whiche he confirmed & ſealed with his precious bloude. M. What is that newe teſtament or couenaunt of grace? S. It is this, that almightie god, for the bitter paſſion and deathes ſake of his deare beloued ſonne, will freely pardon and forgeue me all my ſynnes, and take me for hys chylde and heyre, and at the

latter

latter daye wyll rayse me vp againe vnto euerlasting ioye: and requireth that I shoulde beeleeue all this stedfastlye, and loue and serue hym obediently. M. And is nothyng els to be noted in the woordes of the institution? S. Yes, this also is to bee learned: that all they whiche minister or receiue this holy sacrament, muste celebrate and kepe the memoriall or remembraunce of oure sauioure Christe Jesus. M. Wherein consisteth the same memoriall or remembraunce? S. It consisteth specially herein, that we beeyng assembled and gathered together in his name, with all diligence and reuerence, consider and sette foorth all the benefites of oure Lorde Jesus, whiche he hath doone and suffered for vs, or will yet hereafter dooe for vs: And againe that we render most high laudes and thankes vnto hym

for

for suche excellente benefites, geuing vp and yeldyng oure selues wholye vnto him. M. What maner of people are to be admitted vnto this supper? S. All that are truely repentaunte and sory for theyr synnes, and yet beleue stedfastlye that God for Christes sake wil be mercyful vnto them, and that they are the true members of Christe, lyuinge in the feare and true obedience of the lord, and in perfecte loue of theyr neyghbour, as brethren of one kyngdome, members of one bodye, and redemed with one bloude of Jesus Christe, redye to confesse the doctrine of the holy ghospell, in the middes of al persecucion and affliccion, and to defende it euen vnto death. M. What thinkeste thou of them whiche wyll neuer receyue this holye supper with the faithful congregacion of Christe? S. If they abstayne from it wylfullye

fully of contempte and stubbernesse: that is to saye, yf they maye haue it ministred vnto them after the institucion of the lorde, and yet regarde it not, and will not receiue it, it is an euidente token that they pertayne nothyng at all vnto the body of Christ. For whosoeuer beleueth in the lorde truely, cannot neglecte or contemne anye of his holye ordinaunces, but shall desyre with all reuerence to receyue them as oft as he maye.

M. But what meaneth Paule, whereas he saith: *Let euerye manne proue hymselfe, and so eate of that bread:* Or whan eate we this supper woorthily?

S. Of oure selues wee can neuer bee woorthy vnto it: But GOD of his grace and mercye, reputeth vs woorthye of his heauenlye misteryes and benefites, whensoeuer we referre the remission of our synnes, and oure saluacion, vnto the death and resur-

rection

rection of Christe and seke it thereat onely. M. Whan dooest thou receiue it than worthilye accordynge to Sainct Paules meaning.

S. Whansoeuer I receiue the holy supper, with this fayth and beelieke, that Christe Iesus gaue his tender bodye vnto death for me, and shedde his precious bloude for me, and so redemed me from euerlasting death: hauing this confidence, that his flesshe and bloude are the foode and sustenaunce of my soule, wherby I am refreshed and nourysshed vnto euerlastyng lyfe: submittynge my selfe, in this fayth, hartelye and fully bothe bodie and soule, vnto the wyll of God, and vtterlye detestynge in worde, deede, and exaumple, all maner of synne and wickednesse, and whatsoeuer maie geue anye occasion thereunto. &c. then receiue I this holy supper worthilye. For this is the

true

true communion and participacion of Christes bodye and bloud, wherby we are sure that he dwelleth in vs and we in hym. For elles we coulde dooe none of thys at all. M. Me thynketh by thy aunswetes, that the holy supper of the lorde sendeth and referreth vs wholye vnto the deathe and passion of Christe, that we may the rather enioye and haue the fruicion of the same. S. Yea forsooth, for when he suffred vpon the crosse, than he was made the onelye and euerlastyng sacrifice, sufficient for our saluacion: wherfore there is nothyng remaynynge for vs more, but that we maye enioy and haue the fruicion of hym. M. And was not the supper ordeyned of god to be a propitiatory sacrifice, wherin the bodye and bloud of Christe shoulde be offered vnto God of freshe, or of newe? S. No forsooth: For that were inui-

rious vnto his deathe. And the wor-
des doe sound thus. Take and eate. &c.
Where he commaundeth vs not to
sacrifice or to offer hys bodye, but
onely to eate. &c. M. And why
was it ordayned to bee receyued in
two dyuerse kyndes? S. That
was doone for our infyrmities sake,
to teache vs the more plainly that he
is not onely the meate wherwith our
soules are nourysshed, but also ỹ ve-
ry drinke wherwith they are refresh-
ed: that we shoulde seke no parte of
our spirituall lyfe anye where elles,
saying at hym and in hym alone.
M. And ought all men generally
without exception to receyue bothe
kyndes? S. Yea forsooth, so dooe the
woordes of Christ commaunde, say-
ing: Drinke ye all of thys: frō the whiche
to derogate or minysshe anye thyng,
it were an haynous synne. M. But
now, howe oughtest thou to behaue

thy

thy selfe after thou hast thus receyued thys holy supper? S. Fyrst I ought to reioyce that my synnes are forgeuen me, thorowe the merites of Christes passion: and agayne that Christe liueth in me: and thyrdly for that I shalbe partaker of the blessed and ioyfull resurrection, whan as he shall lyue fullye and perfectly in me and in all hys electe, and shall bee AL IN AL. And for thys cause I maye tryumphe agaynst synne, the deuill, death, and hell: geuyng God eternall thankes for all these his exceding benefites. M. What oughtest thou elles to doo? S. I ought also to subdue, to tame, and to crucifye myne owne fleshe and bloude, with all maner of wicked lustes and affections, and to liue hereafter as a member of that bodye onelye, whereof Christe is the head, and not as a member of anye other bodye. But

vttrely to yeld and geue ouer my ſelf vnto my lorde God, to be one bread and one bodye with all faythefull chriſtians, whiche dooe truelye inuocate and calle vpon the name of the Lorde, to lyue with them in perfecte loue & charitie. And with the bande of thys loue to haue my hearte fixed and knytte vnto theyrs, and thus euermore to remayne and continue. And I oughte alſo to confeſſe and magnifye my Lorde Jeſus in hys churche and congregacion, with all my woordes and dedes, ſhewing no exæmple in my life, but chriſten and godlye, awaytynge daylye to haue thys lyfe chaunged with and for a better lyfe. M. What if we receiue the ſupper with ſuche as be vnworthye, dooe we make oure ſelues alſo vnworthy by reaſon of that?

S. No, we dooe not if ſo be that we conſente not vnto theyr ſynnes, but haue

haue in mynde and wille (if we can knowe them and maye come vnto them,) to exhorte and admonyshe them faythfullye oure selues, or elles cause some other to dooe it. For it pertayneth vnto no priuate persone to exclude anye manne oute of the churche or congregacion, but onely vnto the whole churche, or vnto them that are chosen and appointed of the same vnto that office. And theyr duetie it is to consider bothe in thys matter and all other, what may bee moste profitable and expedient vnto edificacion. M. But now, why shoulde menne receiue thys sacrament oft, seing they receiue the sacrament of baptisme but once?

S. Baptisme is a sacrament of entreaunce into the religion of Christ, and betokeneth that men are nowe dead vnto the olde life, and wil from thencefoorthe walke in a newe lyfe.

Wherefore lyke as Christe dyed but
once, and that for oure synnes, and
shall from hencefoorth dye no more:
euen so ought the sacrament of bap-
tisme, (whiche representeth the same)
to be receiued but once. But the ho-
lye supper is a sacramente of proce-
dyng and goyng forewarde in the re-
ligion of Christe, and signifyeth
that the manne whiche is once incor-
porate vnto Christe, and fed or sus-
teyned continuallye through hym,
will euermore continue, procede and
goe forewarde in a perfecte christian
lyfe. And forasmuche as manye im-
pedimentes, lettes, and temptacions
dooe chaunce vnto suche menne by
the waye (whiche notwithstandynge
dooe styll hongre and thyrste after
rygbteousnesse;) thys supper beeyng
a comforkable pledge or seale of the
true lyuely foode of the soule, of the
heauenlye bread, without the which

suche

suche hounger cannot bee satisfyed nor allwaged, ought oft to be receiued of them, beecause they haue ofte nede of such coumfort. M. Thou hast aunswered sufficiētly of al these: Nowe to the last.

An instruccion of the holy Ecclesiasticall discipyne.

Maister.

What is the sixth principall article of the christen religyone s. The holy ecclesiasticall discipline. M. Where is any commaundement thereof in the scripture? S. In the .xviii. Chapter of Matthewe in these woordes: *If thy brother synne against thee, goe thy way and correct him betweue thee and hym alone, &c.* M. What is to be noted out of these woordes? S. Three speciall poynkes. Fyrste, that euery christen manne ought to correcte and admonische other of his

faulte priuately and gentlye. And if he cannot dooe it hymselfe, than to cause some other to dooe it for hym. M. What should be the cause that euerye manne ought to admonyshe other? Shall not euerye manne answer for hymselfe? D. Forsoothe thys is the cause: forasmuche as all faythfull are incorporate vnto oure sauiour Christe in baptisme, as membres of one bodye, and are altogether chyldren and heyres of god, and haue lyke part and felowshyppe of one euerlastynge heritage: therefore oughte eche one (as muche as lyeth in hym) to saue and preserue the other from hel, and from euerlastinge damnation, through godly correction and admonicion, and so to further hys brother vnto heauen and vnto euerlasting lyfe. M. But howe shoulde thys brotherlye correction and warnyng be exercised and putte

in

in dede. S. With all humblenesse and frendlynesse, and also with suche wisedome and sobrenesse, that hys good name bee not hyndered, but that he maye perceyue that none other thyng is sought thereby, sauing alonely hys welthe and amendment. M. Howe ofte should he bee thus admonyshed? S. Euen as ofte as there is anye hope of hys amendemente by suche correction and warnynge. M. Why doth Christe commaunde thee to take one or .ii. vnto thee, if thy brother will not amende at thy warnynge and correction alone? S. That he should the more earnestly be conuinced of hys fault, and not able to denye it beeing correct or admonyshed thereof by .ii. or iii. witnesses (as the lorde teacheth,) onely to winne hym thereby.

M. What is the seconde note oute of ỹ fore rehearsed woordes? S. The seconde

secounde is the correccyon of the churche. M. Who shoulde execute that correccion? S. Forsoothe suche as are chosen and apppointed by the whole congregacion to be assistente vnto the minister in that beehalfe. M. Towarde what maner of persons shoulde suche correccion and admonicion bee exercised? S. Towarde suche as eyther regarde not the priuate and secrete warnynge, or els as offende the churche and congregacion with some grieuous and notable enormitie: as suche as are manifeste blasphemers of God, manifest extorcioners and oppressours of theyr neyghboures, manyfeste whoremungers, glutons, and drunkardes, ryoters, spendyng theyr time and goodes at cardes and dise onely for couetousnesse of fylthie lukre and fleshlye recreacion, as is aboue rehearsed in the declaracion of the

seuenth

seuenth cōmaundement, and will by no godly monicion repente, nor bee perswaded to leaue suche thynges, wherby other may take exaumple of euill, & such like. M. Wherby gatherest thou that thys correccyon & discipline should be practised vpō such persons? S. Euē out of these woordes where the lord saith: *If he heare thee not* (beeing admonished before. ii. or. iii. witnesses) *than tell it vnto the whole congregacion. &c.* And sainct Paule wrytynge vnto Timothe ẏ minister of ẏ churche of Ephesus, confyrmeth the same, where he saith: *Such as haue sinned, correct or rebuke them openly, that other may be afrayde by theyr exaumple.* M. And shoulde all that offende bee put vnto open shame before the whole congregacion? S. No, not put to open shame, but earnestlye drieuen and monished vnto repentaunce. And suche moderacion must be obserued

therin,

therein, as maye bee thoughte beste and moste conuenient to moue and winne the synner vnto perfecte and true repentaunce. M. Suche as are chosen and appointed of the congregacion to be assistent vnto the ministers, ought they to correct & admonyshe no nother but suche as contemne and refuse to receiue the priuate correccion? S. Yes forsoothe: Euen as true fathers and Physicions, they oughte to haue an eie and a regarde vnto all menne, and to warne and exhorte euery one, as they can thynke it most necessarye for the edificacion and amendment of euerye one. M. Where hast thou anye scripture for that? S. Paule wrytynge vnto the Thessalonians confyrmeth it by hys owne exaumple in these woordes: *You knowe sayeth he, that we haue exhorted and comforted euery one of you, euen as a father dooeth hys chyldren: and*

wee

wee haue testifyed that ye shoulde walke worthely as it becummeth you before God, which hathe called you vnto hys kyngdome and vnto hys glorye. M. Well, what is the third poynte that thou notelle oute of the foze rehearsed woozdes? S. The thyzde is the bynding and the loosyng. M. What is it to bynde? S. It is almuche as to exclude a manne out of the felowshyp oz companye of chzisten people, whereby he maye bee earnestly fozced vnto a speciall and an vnfayned declaracion of true repentaunce and amendment of hys lyfe. M. What maner of people ought so to be bounde? S. All suche as will not heare the Churche and congregacion, repzouynge and admonyshinge them foz theyz soule healthe: And all they also whiche haue offended the Churche and congregacion with anye manifeste, grieuous, and notable crimes.

M. The

M. The lord maketh mencion only of such as wil not receiue the warnyng & correccion of the churche. S. But he hath taught vs also therowe the holy Apostle sainct Paule, to ex-
2. Cho. 5 clude out of ỹ felowshyp and cõgregacion of Christ, all such as are fallẽ into whoredome, & other notable vices: and to forse or dryue them vnto some speciall penaunce, to bee vnto them as a correccion vntill they declare with manifest fruites of repentaũce, an earnest amendment, wherby they maye edifye and content the churche and congregacion agayne, which they had before through their grieuous synnes offended. M. Now what is it to loosen? S. It is as muche as to pronounce forgeuenes of synnes vnto suche as haue earnestlye and perfectlye declared their repentaunce and amendment of life: and to admitte and receiue the same

persones

persones agayne vnto the felowshyp and communion of the churche or congregacion, and also to the participacion of the holye sacramentes. M. And must none bee loosened or dyscharged from theyr synnes, but suche as declare earnestlye theyr repentaunce and sorowe for theyr synnes with playne and evident tokens of amendemente of theyr lyfe. S. No, none elles: For the Lorde commaundeth Remyssion and forgeuenes of sinnes, to be pronounced and declared onelye vnto such as repent and bewayle theyr synnes, and desyre and purpose truely to amend themselues. For the ecclesiasticall discipline ordayned of God for the order and edifying of hys churche, ought to bee executed and practised truely and earnestly, and not faintely or faynedlye for a shyne and a coloure onelye. M. In which woordes

is

is that commaunded of the Lorde? S. In these wordes where he sayth: Verely I saye vnto you: whatsoeuer you shall bynde vpon yearthe, thatsame shal be bounde in heauen: And whatsoeuer you shall loose vpon earth, shall also be looced in heauen. M. Vnder whose name and autoritie must this power be exercised? S. Vnder the name and autoritie of ours sauioure Jesus Christe: Also in the name of the whole congregacion. M. After what maner and fourme? S. With all godly feruentnes & earnest prayer vnto god. For the which cause also it muste bee doone in the open congregacion beeyng assembled together, and with their consent. M. Proue me thys by the woorde of God. S. The Lorde sayeth in the Chapter beefore rehearsed: Whansoeuer two or three among you doe consente together, whatsoeuer they shall pray for, that shall be doone vnto them of my father in heauen.

heauen. For wherſoeuer two or three are gathered together in my name, there am I in the middeſte amonge them. M. Here the lorde maketh mencion of two or three onely. S. That he doeth to confirme the greater numbre by the ſmaller. M. But ſhewe me ſome ſcripture that maketh expreſſe mencion of the whole congregacion? S. Holye Paule writeth thus. 1. Chorinth. v. I as one that am abſente from you in bodye, but yet preſente with you in ſpirite, haue alreadye (as preſent) determined & concluded (agaynſte hym that hath committed that deede) in the name of oure Lorde Ieſus Chriſte, and in youre congregacion with my ſpirite, and with the power or authoritie of our Lorde Ieſus Chriſte, to geue hym ouer vnto the deuill, to the confuſion and perysshyng of his fleſhe, that his ſpirite maye be ſafe at the day or cummyng of the lord Ieſus. M. And what is the miniſters or paſtours ductie to dooe in al this? S. He ought in no wyſe to admitte

vnto the communion of the sacra-
mentes, suche as bee excluded by the
churche, or by the appoynted elders,
vntill suche tyme as they bee recon-
cyled thereunto againe. And besides
that, he ought to bee, as it were, the
mouth of the congregacion, to open
and to declare vnto the transgres-
sours the heauinesse of theyr synnes,
and to moue them vnto heartye re-
pentaunce, that they maye come oute
of the deuilles snares. M. But nowe
concerninge those that be sicke, howe
shall the minister order them? S. If
he perceyue that they bee sory and re-
pentaunte for their synnes, and are
desyrous of the fauoure of God and
of remission, than oughte he to com-
forte them with some promyse of
grace, and to preache vnto them free
remission and absolucion in the pre-
sence of suche as are there by assis-
tente: lest paraduenture theyr consci-

ence

vice beeyng vexed, and theyr sycke-nes increased, the wicked enemy pre-uente and ensnare them, and so se-duce and conueigh them into desper-acion. M. Where haste thou a-ny exaumple of Scripture for that? S. Our sauioure Christ as soone as he sawe the bedred before hym (dout-lesse in feare of hys synnes) he sayde vnto hym: My sonne be of good comfort, thy sinnes are forgeuen thee. And again, to the wo-man that had sinned he saide: Go thy waye in peace, thy fayth hath saued thee. M. Haste thou no further commaundemente of the visitacion and comforte of the sicke, to bee doone by the ministers of the churche? S. Yes, the ho-lye Apostle saincte James teacheth, that the prayer of faythe whyche the seniours or elders of the churche doe make for the sicke, shall helpe them, and the lorde shall coumforte them, and yf they bee in synne, it shall bee

forgeuen them. M. Now what fruite and profite ought all this to worke in thee? S. First I ought to learne hereby, to receiue of any man thankefullye all maner of Christian and brotherlye correccion, warning, and informacion. And also by the verye duety and bonde of loue, truelye and faithfully to admonishe and reproue my neighboure (whiche is euerye christian man) yf I shall see hym offende. M. Why, what haste thou to doo with thy neighbour? S. Forsoothe forasmuche as wee are all the members of one body, if I can finde in my hearte to see any to loyter and perishe in his synne, and not so much as to admonishe hym thereof, than it may appeare that there is no christian loue in me. M. Well, what other fruite maye this doctrine worke in thee? S. This also, that I contemne not in any wyse the discipline

of

of binding and loosing of ẏ churche, but esteme and drede it reuerentelye: eschewyng and auoyding all felowshyppe and familiaritie of suche as will not conforme themselues vnto the same. M. What scripture haste thou for that? S. Euen the woordes of our sauiour Christ where he saith: *If he beare not the churche or congregacion, than take or repute hym as an heathen and an vnchristian*: that is to saye, as an infidele that is soondred and seperate from all christian order and felowe-shippe. But yet we ought not vtterly to reiecte and to hate him in our hertes, but to praye heartelye vnto God for hym, that he maye bee conuerted from his wickednesse agayne: and than with all ioyfulnesse to receiue him into all christen feloweshippe againe. M. Well, this is sufficiente of this article also. Nowe tell me what is thy dayly exercise in the ser-

1. Cho. 5
2. Thes. 3

uice of God. S. Mornyng and euenyng when I arise or go to bed, likewise beefore and after meate, I vse these prayers folowyng, or suche lyke. Fyrste at my vprising I fall downe on my knees, and lyfting vp my handes and eyes vnto heauen, I confesse my sinnes vnto God my heauenly father, after this maner.

A generall confession of sinnes to be saide euerye mornyng.

O Almightie god oure heauenlye father, I confesse and knowe-ledge that I am a myserable and a wretched synner, and haue many-folde waies moste grieuouslye trans-gressed thy moste godlye commaun-dementes in my whole lyfe, through wicked thoughtes, vngodlye lustes, sinneful wordes and dedes. In sinne am I borne & conceyued, and there is no goodnes in me, so that if thou shouldest entre into thy narow iudge-

mente with me, and iudge me accor-
dyng vnto the same, I were neuer
hable to suffer or abide it, but muste
nedes perishe and bee damned for e-
uer. For there is no helpe, succour,
nor refuge for me, neither in my selfe
nor in anye other creature. But thys
is my onely comfort (O heauenly fa-
ther) that thou diddest not spare thy
onely derebelqued sonne, but gauest
hym vp vnto the moste bitter, and
moste vyle, and slaunderous deathe
of the crosse for me, that he might so
pay the raunsome for my synnes, sa-
tysfye thy iudgemente, styll and pa-
cifye thy wrathe, reconcile me againe
vnto thee, and pourchase me thy
grace and fauoure, and euerlastynge
lyfe. Wherefore throughe the merite
of hys moste bitter deathe and passi-
on, and through his moste innocente
bloude sheadinge, I beseche thee O
heauenlye father, that thou wylte

vouchesafe to be gracious and merciful vnto me, to forgeue, and to pardon me all my synnes, to lighten my hearte with thy holye spirite, to renewe, confirme and strengthen me, with a right and a perfecte faith, & to enflame me in loue toward thee, and my neighbour, ỹ I may hencefoorth willingly and gladlye euen from my very hert, walke as it becometh me, in thy most godly cõmaundemẽtes, and so glorifye & praise thee euerlastingly. And also that I maye with a free conscience & with a quiet heart in al maner of tẽptacions, afflictions, and necessitie, & specially in the very panges of death, crye boldely & with a merye courage vnto thee, saying: I beleue in God the father almightye, maker of heauen and earth. And in his onely sonne Jesus Christ our lord. &c. But o lord god heauenly father, to cõfort my selfe in any affliccion, temptacion, or necessitye

with

with these articles of the Christen fayth, it is not in my power: For faith is thy gifte: And forasmuche as thou wilt be prayed vnto, and called vpon for it, I come vnto thee, to praie and beseche thee, both for that, and for all my other necessities, euen as thy derebeloued sonne oure sauioure Christe Iesus hath hymselfe taught vs. And from the verye bottome of my heart, I crye and saye: O *our father whiche art in heauen, &c.*

¶ This done, I adde this prayer for the mornyng.

O Mercifull Lorde god heauenly father, I render moste hygh laudes, prayse, and thankes vnto the, that thou hast preserued me both this nyghte and all the tyme and dayes of my life hitherto, vnder thy protection, sufferyng me to lyue vntyll thys presente houre vnder the same. And I beseche thee moste hartely,

tely, thou wylt vouchesafe to receyue me thys daye, and the residue of my whole lyfe from henceforth, into thy tuicion, rulinge and gouernynge me with thy holye spirite, that all maner of darkenes of misbeliefe, infidelitie, and of carnall lustes and affeccions, maye bee vtterlye chased and banysshed oute of my hearte: and that I maye bee iustified and saued bothe bodye and soule, throughe a righte & a perfecte faith, and so walke in the lighte of thy moste godlye trueth, to the honor and glorye of thy name, and to the furtheraunce and good exaumple of my neyghboure: thorowe Jesus Christe oure Lorde and sauioure. Amen.

Or thus.

O Mercifull Lorde god heauenly father, I laude and prayse thee that thou hast preserued me this nighte, from all perill, daunger, and euyll:

euill: beseching thee of thy mercye to kepe and preserue me from hence-furth likewise, & to driue all maner of darkenesse oute of my hearte, that the light of thy trueth maye shine before me and gide me in al my wayes, that I maye be saued both body and soule, through a true & a perfect feith: and to spende and passe ouer bothe this daye and all the residue of my wholle lyfe, in suche vertuous and godly exercises, as maie redounde to the honoure and glorye of thy name, and to the furtheraunce and good exaumple of my euen christen. And wete sake thou moste gracious lorde also to keepe, defende, and preserue our most noble kyng, with al our rulers, magistrates, teachers, patentes, gouernours, frendes, and all that haue anye charge ouer vs: throughe Iesus Christe our lord and sauiour. Amen.

A prayer

¶ A prayer to be saide at night goyng to bedde.

O Mercifull Lord God heauenlye father, whether we slepe or wake, lyue or dye, wee are alwayes thyne: Wherfore I beseche thee hartelye ẏ thou wilt vouchesafe to take care and charge of me, & not to suffer me to perishe in the woorkes of darkenesse, but to kiendle the lyghte of thy countenaunce in my heart, that thy godly knoweledge may daily increase in me, throughe a right and a pure faith, and that I may alwayes be found to walke and liue after thy wil & pleasure, through Iesus Christ our Lorde and sauioure. Amen.

Or thus.

O Merciful Lorde god our heauenly father, I laude, prayse and thanke thee moste heartelye for that thou haste so graciously kepte & preserued me thys daye, besechynge thee

thee to forgeue me al my ſines which I haue committed againſte thee, in thought, woorde or dede, and to preſerue me and al men this night, from al the ſnares and wiles of the wicked fiende: And graunt alſo that in thee, oure heartes and mindes may continually watche & wake, through Jeſus Chriſt our lord & ſauiour. Amen.

A prayer to be ſayde before meate.

O Mercifull Lord god heauenly father, whiche fedeſt and nouriſheſt al maner of creatures, vouchſafe to nouryſhe and to refreſhe vs nowe with thy giftes, ſo that we myſuſe them not: but that wee beeynge ſtrengthned throughe them, may bee more hable to ſerue thee in oure callynge and condicion of lyfe, and to walke and lyue before thee in al vertue and honeſtye: throughe Jeſus Chriſt our lord and ſauioure. Amen.

After meate.

O Mercifull Lorde god, our heauenly father, we laude, prayse and thanke thee for thy moste holye and excellente giftes, wherwith thou haste so graciouslye nourished and refresshed vs: And wee beseche thee hartily, graunte ꝯ we may neuer forget thy mercyfull goodnes towardes vs, but that wee maye caste all oure care and sorow vpon thee onely, and may alwaye seke & receiue, with a perfecte truste and confidence, all maner of sustenaunce, both of body & soule, at thy handes, whiche art the fountayne and welleſpryng of all goodnes: through Jesus Christ our lorde and sauioure. Amen.

M. NOwe my deare childe, as thou haste hitherto aunswered to all thinges veraye well and aptely, euen so I requyre thee, to kepe these instruccions well in thy remembraūce: that whansoeuer anye question shall

be

be demaunded of thee, concerning a-
ny article of ỹ christen religion, thou
maist make answere according to the
instruccions of the same article. And
indeuour thy selfe to pray & to call v-
pon god thy heauenlye father contyn-
nually, that he wil wete sake through
his heauenlye spryte, to wryte these in-
struccions whiche thou hast receiued
by the ministracion of man, in ỹ be-
ry bowels of thy hert, that they maye
be liuely & worke effectuously in the.
And thus thou shalt waxe perfecte &
acceptable vnto God, & shalte neuer
intangle nor spotte thy selfe with the
snares and wickednes of this world:
but shalte continuallye lyue in the
feare and obedience of god thy hea-
uenly father, and at length being de-
liuered from this miserable and wic-
ked worlde, through the benefite and
meryte of Christes bloude, thou
shalt obtaine euerlasting life. Amen.

FINIS.

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